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DIFFERENT CLASSES OF  
MEN, VIZ. NOBILITY,  
CLERGY, JUDGES, &c.  
THE ARMY AND NAVY,  
THE COURTS OF LAW,  
&c. &c. See the Index.

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By the Rev. Dr. JOHN TRUSLER,  
AUTHOR OF THE PRINCIPLES OF POLITENESS, &c.

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A PRACTICAL BOOK FOR THE USE OF SCHOOLS.

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L O N D O N :

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## ADVERTISEMENT.

**T**HE AUTHOR begs Leave to say, that the Contents of this Volume are such as nine tenths of the better Kind of People are wholly unacquainted with; of Course, it will prove as useful and amusing to them, as to Youth. That it is penned in an easy intelligible Stile, and rendered as entertaining as informing. It is not crouded with a Heap of dry, unnecessary Matter, so as to make each Subject a Study, but every thing is treated in a Way familiar, clear and concise, and nothing advanced but on the first Authorities.

## DECLARATION

I, the undersigned, do hereby certify that the foregoing is a true and correct copy of the original as the same appears in the records of the Court of the County of [ ] State of [ ]

Some *ERRORS* in this Work having been overlooked, the Reader is requested to alter them with his Pen. The following are the most material.

Page. Line.

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|-----|----|--|
| 13  | 9  | <i>for</i> reigns <i>read</i> reign                                |
| 25  | 25 | <i>for</i> variety <i>read</i> varieties                           |
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| 34  | 32 | <i>for</i> ship to the right; <i>read</i> ship to the left;        |
|     | 33 | <i>for</i> left <i>read</i> right                                  |
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| 40  | 13 | <i>for</i> they generally contrive <i>read</i> generally contrives |
| 44  | 19 | <i>for</i> country <i>read</i> county                              |
| 48  |    | <i>erase</i> lines 29, 30, 31, 32, 33.                             |
| 53  | 7  | <i>for</i> ignus <i>read</i> ignis                                 |
| 63  | 3  | <i>for</i> covered. <i>read</i> covered . . . .                    |
| 65  | 4  | <i>for</i> substance, <i>read</i> substances,                      |
| 71  |    | last line but three, <i>for</i> it is <i>read</i> Fire is          |
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## A P P E N D I X.

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### AN HISTORICAL SKETCH of RELIGION and the JEWISH NATION, from the FALL of MAN to the BIRTH of the MESSIAH.

#### ERASTUS AND EUGENIUS.

ERAST. **I**N one of our conferences, I think I told you\* that all mankind from Adam until now, have received the benefits of the death and passion of our Redeemer. Of course, our religion has been the same from the beginning of the world. Men have ever acknowledged the same God as the Creator, and the same Christ as the Saviour of the world. But this acknowledgment was not sufficient to save mankind before the coming of our Saviour. Men found it necessary to practise *natural* religion, before the introduction of *revealed*; that is to say, to submit to the principles of right and equity, which God had engraved upon their hearts, before he thought proper to give them any directions on that head. They did as they would be done by, and acted in conformity to conscience and to reason. Such was the religion of Adam and his posterity. To render it however more venerable, and testify their dependance on the sovereign majesty of God, they made use of ceremonies, and an outward form of worship; they

\* See page 21. *Indeed the whole of Discourse III. should be read and well understood, before this sketch of Sacred History is studied, as indeed should Discourses VII. VIII. IX. and X. before the view of English History.*



erected altars and sacrificed, on those altars, certain animals and fruits of the earth, as emblematical of the great sacrifice of Jesus Christ in after-times. *Then* the distinction of priest and people was unknown. Till the time of Moses, all men were priests, and every one offered to the Lord, the humble homage of his dependance and his gratitude.

EUGEN. The history of the first families on earth must be very interesting. I should like to know something of them.

ERAST. I will endeavour to gratify you in this particular; shall not, however, enter minutely into every little incident attendant on this history, I shall give you only the great outlines of the progress of that religion which it pleased the Creator to establish among men. To assist your memory in this, it will be necessary to divide the time into six periods, that you may not confound one age with another.

The *first* period then shall contain a view of the principal events that occurred from the creation of the world to the deluge, or it's destruction by water.

The *second* shall give you an idea of the history of mankind from the deluge, to the calling of Abraham, who was the father of the Jewish nation.

The *third* will shew you the progress of the Jews to their entrance into the land of Canaan, the land which God allotted for their inheritance.

The *fourth* will lay before you the various revolutions that took place in this rising nation, to the time of their most flourishing state, when Solomon built his temple.

The *fifth* shall begin with the captivity of Babylon, whose people merited slavery by their crimes; and,

The *sixth*, will represent to you the state of the same people, from the time they recovered their freedom, under the reign of Cyrus king of Persia, till the birth of Christ.

#### THE FIRST EPOCH.

1. The first then of the six epochs or periods is that, which begins with the world and ends with the deluge, and



and comprehends the occurrences of 1656 years, that is to say, from Adam to Noah.

Not long after the fall of our first parents they had two sons, CAIN and ABEL. The dispositions of these two brothers were of a contrary cast. Cain was of an avaricious, proud, impious turn of mind, whereas Abel was all meekness, humility and generosity; now as the sacrifices, or homage offered to God, by the one, was more acceptable to him, than those of the other, it occasioned such a jealousy and hatred in Cain, that he sought an opportunity to murder his brother.

The death of Abel armed the vengeance of the Lord against his murderer, and God to punish him, gave him over to the bitterest remorse. A man's conscience, when keen, is a sufficient punishment for almost any crime. To this conscience Cain was committed, and we are told that his sin so afflicted him, that it was "more than he was able to bear." He was driven out from society, and thus agitated by his fears, sat about building the first city, as an asylum from the hatred and persecution of mankind.

Adam was consoled for the loss of Abel and the depravity of Cain by the birth of Seth, who was the second patriarch, or head of a family, before the deluge.

The family of this man was virtuous and religious, whilst that of Cain was the contrary; and it was not till the time of Enos, the third patriarch and son of Seth, that the true worship of God took place in the family of Cain. This was about 325 years after the creation.

The great great-grandson of Enos, was Enoch the father of Methuselah, he who was the longest liver, and died at the age of 969. This Enoch was taken up into heaven in a miraculous manner, soon after the death of Adam, who dying, at the age of 930, plunged mankind into a general mourning.

The death of Adam, the taking up of Enoch, and the old age of the other patriarchs, who till now, seemed to have kept men within certain bounds, gave a loose to universal corruption. Nothing could check it.

The virtuous fell in with the depravity of the vicious ; in a word, impiety grew to such an excess, that God, in equity of judgment, determined to extirpate this criminal race of men from the earth.

Among the whole there was only one good man. This was the patriarch Noah, the grandson of Methusaleh and of the tenth generation from Adam, by his son Seth : him God was pleased to favour and reveal to his design of destroying the world by an universal deluge, and that 120 years before it happened. In order to save this man and his family, he directed him to build a large vessel, which we call an *Ark*.

During this interval, Noah denounced to sinners the terrible event that threatened them ; but, they shut their ears to his salutary admonitions, and laughed at the dreadful account he held forth to them, till the horrible event took place. Noah alone, his wife, his three sons and their wives, with a male and female of every animal then living were reserved to re-people and re-stock the earth. This happened in the year of the world 1656, when Noah was about 600 years old.

EUGEN. I have heard the long lives of people living before the flood disputed, and that that which we call a year, was a period of much shorter duration.

ERAST. Such things *have* been advanced, but merely on conjecture. In the early ages of the world, when families on the earth were few, it was perhaps necessary, or at least not attended with any inconvenience, that men should live and beget children for eight or nine hundred years, in order to people the globe ; but, was mankind to live now as long, it is evident from the populousness of every country, that the earth would be over-stocked, and not large enough to provide for mankind. On this account, Providence has wisely shortened our days and ordered that, there shall be no more inhabitants than the earth is capable of maintaining. Besides, God might then have thought proper to extend the lives of men to a very great age, in order to hand down to posterity the wonders of his power and his  
goodness

goodness, which, as printing was then unknown, could not be otherwise done than by tradition.

The ten patriarchs, that lived before the flood, namely, Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah, (each of which was the son of the person preceding him,) were the depositaries of the holy law, before it was published on Mount Sinai; and of these ten, Adam lived 56 years after Lamech was born, and Lamech lived till Noah was 595 years old, that is, till within six years of the deluge; and as Noah lived 350 years afterwards, it is plain, that the history of above 2000 years was within the memory of three persons; the accounts given therefore by these three men, corroborating the assertions of the other seven patriarchs, leave no room to doubt the veracity of their traditions.

So again of the ten patriarchs after the flood. Shem, the first patriarch, the son of Noah, lived 150 years after the birth of Abraham the tenth patriarch, whose son Isaac was a cotemporay to Levi, the father, or grandfather of Moses. Hence it follows, that Moses wrote nothing but what was in the memory of man; since he was not more than four or five generations removed from Abraham; and, Abraham being alive with many who had seen Noah and the deluge, and Noah with many that had seen Adam and the first ages of the world; it follows, that Adam could not be unknown to Noah and his son Shem, nor these, to Abraham or Jacob; nor Jacob to Moses; particularly at a time, when this tradition concerned their own family, and was the only history fathers could teach their children.

EUGEN. I have followed you, Sir, with attention, and see clearly that the history of the first ages of the world, have passed through too few hands to be altered in the days of Moses; not more than seven or eight persons from Adam to Moses, a period of near 2500 years. —But, Sir, there is a new difficulty which strikes me, and which I wish to have cleared up, and that is how so great a multitude of animals, as two of each species, which covered the earth, could be contained in the ark,

so long as a year ; which I understand the deluge continued !

ERAST. In the first place, it must be considered that, according to the dimensions of the ark given us in scripture, it was four times as large as a first-rate man of war, which is capable of containing seven or eight hundred men, with as many troops, with necessary provisions for six months, and at the same time loaded with rigging, one hundred pieces of heavy cannon, and their proper ammunition ; whereas, in the ark, were only eight persons, besides the animals and their provisions for a year.

In the next place, it must be understood, that the original species of animals were not so numerous as have been thought. All the species of dogs, for example, may have arisen from one species, as all the species of pears may have sprung from the first pear-tree ; or the different species of men from the same original.

EUGEN. But, Sir, is it natural to conclude that men of different complexions, white, swarthy, copper-coloured and black, sprung from the same stock ?

ERAST. Yes. Our exterior varieties are subject to change. We no way resemble the ancient Britons of this country. This race of people has ceased by mixing with others. The Arabians, who lived a long time in Spain, and who were originally of a black cast, have now retired to Morocco and Tunis. The natives of the western part of Africa are *black*er than they formerly were, those about Tunis *whiter*. Where there is no mixture of people, the same colour has continued, but one alteration is sufficient to destroy our conclusions, that men of different complexions *must* spring from different stocks.

No animal produced by two animals of a different kind, ever breeds : that is, mongrels never perpetuate their species ; but, a bitch produced by a greyhound and a terrier will have young ; of course, a greyhound and a terrier are, in fact, of the same species : we may say the same of a child born of a negro-woman and a white man. But let us continue the history of religion.

## THE SECOND EPOCH.

Soon after the deluge, change of living, and *animal* food being substituted in the room of *vegetable*, with other causes, brought on a decrease in length of life. Some precepts were given to Noah; the confusion of tongues happened at the tower of Babel in the year of the world 1878, which was the first monument of the pride and wickedness of men; and the allotment of district to the three children of Noah, was the first distribution of land.

An account of these first three founders of nations is still preserved. From Japhet, the eldest son of Noah, sprung the inhabitants of the north of Europe and Asia, as well as those of the west; from Shem came the people of the east, as also the Jews; and, from Ham and his son Canaan, descended the Canaanites, Philistines, Egyptians, and the ancient possessors of Africa.

A little after this first division of territory, that is about 1879 of the world, Nimrod, a man of savage disposition, became the first of conquerors, and established his kingdom at Babylon. He was the father of Ninus, who founded the Assyrian monarchy.

Every thing had a beginning; there is no history so ancient that has not vestiges of the infancy of the world. We have seen laws established, manners become polished, and empires formed; men have risen by degrees from a state of ignorance; experience has improved them, and arts have multiplied and grown to perfection under their hands. In proportion as mankind encreased, mountains were passed, rivers and seas were traversed, and new habitations were established.

The earth, which in the beginning was merely an immense forest, took on a new form. Woods grubbed up, gave place to fields, to meadows, to villages and towns; men employed themselves in taking animals, taming them and making them useful. Meeting with opposition they first began their contest with wild beasts. They next invented arms, then turned those arms against each other, and took pride in war. Nimrod, the first warrior and the first conqueror, is called in scripture, "A

“ great hunter.” Afterwards, men found out the art of cultivation; converted metals to their use, and turned every article in nature to some advantage.

But though men enriched society by the invention and improvement of arts, they on the other hand dishonoured it by the greatest excesses, till in the end, they drew upon them the vengeance of the Lord. In vain did the world, still dripping as it were, with the waters of the deluge, in vain did the striking decrease in the duration of human life, in vain did the overthrow of nature, still present dreadful monuments of the justice of an irritated Creator. The knowledge of a Supreme Being was effaced from the memory of man; ancient traditions were obscured and forgotten, and fables took their place. Instead of paying that tribute of adoration to the *Most-High* which was due from all that breathed, they prostituted a sacrilegious incense to animals, and by an inconceivable depravity, even kings fell down before them and worshipped them. Scarce was found a family faithful to the God of Adam and of Noah; insomuch, that the Father of nature, weary of threatening, waiting, and punishing, abandoned mankind and left them to their perverseness.—Such was the unhappy progress of sin in the short space of 426 years, the duration of this second epoch.

EUGEN. What became then, Sir, of the true religion? Did God in anger deprive men of it?

ERAST. No. The word of the Lord is irrevocable, and the certain effect always follows his promise. Had he attended only to the sin of our fore-fathers, he would doubtless have destroyed that wicked race; but his mercy kept pace with his justice, and a prospect of the future merits of the Redeemer which he had announced to the world, called back his clemency, and induced him to forbearance.

### THE THIRD EPOCH.

In the midst of these crimes which sullied the world, God, ever watchful for the preservation of religion, perceived one just man of the family of Shem, and  
through



through him determined to separate the true worshippers, from the rest of mankind. This was Abraham, and he was chosen to be the stock and father of the faithful. This was in the year of the world 2108.

The Most-High called him into a country inhabited by the posterity of Canaan, determining to establish there his worship and the children of this patriarch, whom he had resolved to multiply as the stars of heaven and as the sand of the sea. To the promise he made him of giving this land to his descendants, he added a more illustrious good, namely, that great blessing he bestowed through him on all the human race ; for, of Abraham's family Jesus Christ was born.

From Jacob, the grandson of Abraham, and whom Isaac his father blessed in preference to his elder brother Esau, (thus executing the will of God, though he was apparently deceived into it) sprang the Israelites or Jews, so called from *Israel*, the name given him from his wrestling with an angel, in the year of the world 2296.

After the death of Jacob, (whose son Joseph had made such a figure in the court of Pharaoh, king of Egypt, and the administration of his government,) the house of Abraham became a great people, and multiplied so prodigiously, as to excite the jealousy of the Egyptians. The Israelites or Hebrews faithful to their God, were in the very centre of the most monstrous and absurd idolatry, unjustly hated, and unmercifully persecuted. But the Lord raised up Moses as their protector and deliverer ; having saved him from the waters of the Nile, where, by an order of the king, all the male children of the Israelites were thrown, with a design to defeat a prophecy, that one should then be born, that should rescue the Israelites from their servitude. From the waters of the Nile, to which Moses, then an infant, was committed, in the year of the world 2464, he fell under the notice of Pharaoh's daughter, there walking, who rescued him from a watery grave, and brought him up as her own son.

For forty years, Moses despised the riches of the court of Egypt ; and, moved with the distresses of his brother

Israelites, whom Pharaoh continued to persecute, combated every danger to comfort them. But they, far from profiting by his zeal and his resolution, exposed themselves to the fury of Pharaoh, who was determined on their ruin. Moses saved himself by flight; he fled into Arabia, where he passed forty years as a shepherd; at the end of which time, he saw the burning bush, from the midst of which God spake to him and directed him to return to Egypt, and free his brethren from their slavery.

The pains he took to effect this, his remonstrances with Pharaoh, his punishment of that king, by bringing on his country the many plagues it endured, his conducting the Israelites across the red sea, where the water miraculously divided to the right and left, to suffer them to pass through and united again, to drown Pharaoh and all his host, attempting to follow them, in order to force them back, you are too well acquainted with, to need a repetition here. All that is necessary to know is, that Moses through the interference of God, became the deliverer of the Jewish nation, after more than two ages of servitude, and 430 years after the calling of Abraham. This was in the year of the world 2544; or, 1510 years before the birth of Christ.

#### THE FOURTH EPOCH.

God having freed his people from the tyranny of the Egyptians, to conduct them to a land which he had promised to their fathers, laid down the law which he would have them to follow.

In the journey of these Israelites (in number 600,000, besides old men, women and children) God provided for them miraculously; he rained down manna, a kind of bread, from Heaven, and water gushed out from rocks, at the command of their leader; nor did their cloaths wear out, but fitted them and their children during their whole journey, which took up the space of forty years.

They no sooner had passed the red sea, and were free from the pursuit of the Egyptians, than God directed Moses to ascend Mount Sinai occasionally, (the Israelites continuing at the foot of it,) where he delivered into his hands



hands two tables of stone, on which he had engraved the decalogue, or ten commandments; and, at times, gave him such other instructions as he thought necessary. This decalogue was by no means a new law, but that which God had written in the hearts of all men, long before; it containing only the first principles of man's duty to God and to his neighbour. His renewal of this law, and giving it in writing was because the ignorance and passions of men had almost effaced it from their memory. In one of his visits to the top of Sinai he continued forty days, during which the Israelites murmured, and fancying Moses had deserted them, made a golden calf and fell down and worshipped it. Moses, on his return, to punish the guilty, called the children of Levi and ordered them to put the idolaters to death, which they did to the number of three thousand.

After God had delivered the commandments to Moses, he gave him other precepts, which he was to consider as an explanation of the written law. He ordered him to build a temple or tabernacle to deposit this law in; to erect an altar and establish a priesthood. To this office Moses appointed his brother Aaron. Thus did God establish ceremonies and an outward form of worship, and the Levites, the grand-children of Jacob by their father Levi, were consecrated to serve at the altars.

After these great establishments they pursued their journey into the deserts of Arabia. Before the completion of which Moses died, and God appointed Joshua his successor, who ordered this history, which Moses had begun, to be continued.

EUGEN. And where is this history to be found?

ERAST. The history which Moses wrote is contained in the five books of *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, called the *Pentateuch*, and which comprize the institution of religion. *Genesis* contains the history of the world, from the creation to the death of Joseph, a space of 2369 years; *Exodus* comprehends the history of the Jews, from the death of Joseph, to the building of the tabernacle, an interval of 145 years; *Leviticus* unfolds the administration of the Levites; Moses here

here treats of the ceremonies of the Jewish religion, the different sorts of sacrifices, and other things. In *Numbers*, we have what happened to God's people in the space of six weeks only. In *Deuteronomy*, Moses gives a recapitulation of the law to those whose fathers died in passing the deserts, and relates every thing that happened from their leaving Egypt till that time. The subsequent books, continued, by order of Joshua, are the book of *Joshua*, the books of *Judges*, *Samuel*, and of the *Kings*.

After the death of Moses, God multiplied his favours upon his chosen people. Docile to the voice of Joshua, as the *red sea* had divided in obedience to the command of Moses, the river Jordan divided and presented them a passage also. Every thing fled at the approach of the Hebrew general; all opposition fell before him, and the land of Canaan became the property of these new comers. Ramparts of towns fell miraculously at the sound of their trumpets, the sun suspended his course to enable them to complete their victories; and, the powerful hand of the Master of Nature was seen in every step they took.

EUGEN. Without the interfering hand of Providence, it would have been impossible to have conducted on so great a multitude of people, through so many difficulties and for such a length of time.

ERAST. You reason right. God you see *did* interfere. He compelled Pharaoh to let his people go, by repeated plagues or punishments on his country; he opened a passage for them through the red sea; destroyed their pursuers; shewed himself to them on Mount Sinai; gave them a written law; put to death those who revolted, fed and clothed them miraculously; cleared the way before them; fought their battles; made the earth open, and swallow up the mutineers; and brought them almost in spite of themselves and the combined forces of the neighbouring states, to the land he had promised to their ancestor Abraham.

EUGEN. How awfully wonderful is God in all his works!

ERAST. When they reached Canaan, after a war of six years, almost all the promised land acknowledged the laws

laws of the children of Jacob ; divided among them by the direction of Joshua. It was divided into twelve provinces according to the number of the tribes ; the tribe of Levi indeed had no part in the division, because God would have the Levites spread among all the tribes, that by their example and advice, they might keep up a spirit of religion among their brethren, and preserve the worship of the true God, as a remembrance of his goodness.

The following table will shew you the succession of the Patriarchs, and from whom they sprung ; each man below being the son of the one above him.

**BEFORE THE FLOOD ;**  
*A Space of 1656 Years.*

1. Adam, created 4004 before Christ, died 930.
2. Seth, third son of Adam, born 3874 before Christ, died aged 912.
3. Enos, born 3769 before Christ, died aged 905.
4. Cainan, born 3679 before Christ, died aged 910.
5. Mahalaleel, born 3609 before Xt. died aged 895.
6. Jared, 3544 before Xt. died aged 962.
7. Enoch, born 3382 before Xt. taken up into heaven aged 365.
8. Methusalah, born 3317 before Xt. died aged 969.
9. Lamech, born 3130 before Xt. died aged 777.
10. Noah, born 2948 before Christ, died aged 950 ; 350 years after the flood.

**AFTER THE FLOOD ;**  
*A Space of 352 Years.*

11. Shem, the son of Noah, born 2446, died 1846 before Christ.
12. Arphaxad, born 2346, died 1908 before Christ.
13. Salah, born 2311, died 1878 before Christ.
14. Eber, born 2281, died 1817 before Christ.
15. Peleg, born 2247, died 2008 before Christ.
16. Reu, born 2217, died 1978 before Christ.
17. Seneg, born 2185, died 1955 before Christ.
18. Nahor, born 2155, died 2007 before Christ.
19. Terah, born 2126 before Christ, died aged 225.
20. Abraham, born 1996 before Christ, died aged 175.

Now

Now, from Abraham, through King David in a right line; sprung Joseph, the husband of Mary, the mother of our Saviour. David was a lineal descendant of Abraham, fourteen generations removed, and Joseph twenty-seven generations removed from David; so that Christ was only sixty generations, from father to son, removed from Adam. This family from Abraham is traced in the first chapter of the Gospel of Saint Matthew.

After the death of Joshua, which happened soon after the establishment of the Israelites in the land of Canaan, things went pretty smoothly on for a number of years. At times they forgot the goodness of God to them, and allied themselves to their idolatrous neighbours, the consequence of which was, the Lord threw them again into bondage. As often as they returned to their duty, the Lord was their friend and deliverer, and whenever they failed in that duty, they became slaves to some sovereign power. In this state they continued, with very little alteration, till the end of the fourth Epoch, and the reign of Solomon, son of David, their king, 480 years after their departure from Egypt, and 1012 years before the birth of Christ.

#### THE FIFTH EPOCH.

After the death of Solomon, which happened 975 years before Christ, the Israelites dissembled and chose Rehoboam, the son of Solomon, their king; but the people under Jeroboam, applying to him for the redress of some grievances, and being harshly denied, ten of the tribes revolted, and set up Jeroboam as king of Israel; whilst Rehoboam reigned over the tribes of Judah and Benjamin, who preserved the religion of Moses, and continued in the faith of Abraham. To these the Levites joined themselves. This faction or division of the kingdom of Israel, lasted 254 years.

The reign of Jeroboam and his successors were however troubled, he experienced the displeasure of Heaven; whilst those of Judah were particularly patronized. The revolting tribes felt the severe effects of war and famine, so that mothers were reduced even to the necessity of feeding  
ing

ing upon their own children, and were delivered over to the tyranny and persecution of their enemies; they were transported to Nineveh, and mixed with other nations; whereas the other tribes continued under kings of the house of David, and were under the immediate protection of the Most-High, and one time in particular, being besieged in Jerusalem by Sennacherib king of Assyria, the Lord fought their cause, and by an angel, in one night slew 185,000, of the Assyrian army. This was foretold by the prophet Isaiah some time before.

The people of Judah, however, fell like those of Israel, into idolatry, and became in their turn a prey to the Assyrian monarchy, being taken by Nebuchadnezzar, then king of Babylon, who destroyed the city of Jerusalem, and laid waste the magnificent temple which Solomon had built.

EUGEN. How many years was this, after the discontinuance of the kingdom of Israel?

ERAST. One hundred and thirty-four years, and 388 after the revolt of the ten tribes. Isaiah, who predicted the fall of Jerusalem, foretold also its glorious re-establishment under Cyrus, 200 years before it happened: Jeremiah who pointed out the certain ruin of this ungrateful people, told them however, that their thralldom would continue only seventy years.

Babylon was triumphant, but her affairs became afterwards disordered, and the period marked by the prophets for the re-establishment of Juda arrived amidst these troubles. Cyrus appeared at the head of the Medes and Persians, every thing gave way to this formidable conqueror, and the Jews once more recovered their freedom; they were permitted to return to their own country, and directed to re-build the temple of Jerusalem with the utmost expedition. The number that returned amounted to 42,360, besides proselytes, men-servants and maid-servants to the number of 7,337.

#### THE SIXTH EPOCH.

It was Zorobabel of the tribe of Juda, and of the blood-royal, who brought back the captives. The temple was re-built, the walls of Jerusalem new raised, and the

the people of Israel enjoyed a profound peace under the kings of Persia.

EUGEN. Is there no other book, in which the history of the Jews is related but the Holy Bible ?

ERAST. We have it there, that is, in the bible, upon the most unquestionable authority ; but, this history is also related in the works of Josephus, a learned Jew, who wrote soon after the death of our Saviour ; that is, in the year 40.

This peace, however, was in some measure interrupted by Alexander the Great, about 335 years before Christ, who, passing out of Europe, laid waste the Persian empire. Being on the march to Jerusalem in order to besiege it ; the high-priest put on his priestly habit, and with a great number of people cloathed in vestments went out to meet him. As soon as Alexander saw the high-priest, he fell prostrate before him, saying, that whilst he was in Macedonia, a man appeared to him in the very same habit, and invited him into Asia, promising to deliver the Persian empire into his hands : and the high-priest shewing him the prophecy of Daniel, “ that a Grecian should come “ and destroy the Persians,” he was confirmed in the persuasion that he himself was the man. This led him to respect the temple he designed to pillage and destroy, and to support the Jews in their privileges. In short, he subdued the Persians, Darius was slain, and Alexander became universal monarch over the eastern world.

It was about this time, that is, about 277 years before Christ, that seventy Jews distinguished for their learning, were employed by Ptolemy, king of Egypt, with consent of the nation, to translate the bible from its original Hebrew into Greek. It is from these called the *Septuagint* translation. Hence the Jewish religion began to be the known among the Gentiles ; the temple of Jerusalem was enriched with gifts both from kings and people, and the Jews were respected every where.

Allured by the treasures within the temple, Seleucus, king of Syria, sent a person to bring it away ; this man was struck down by angels and almost killed, but at the prayers of the high-priest, soon after recovered.

Anti-



Antiochus, however, who succeeded Seleucus, on the throne of Syria, conceived a design of destroying the Jewish nation, and dividing it's wealth among his own people; he succeeded in his enterprize, sacked the city, slew 40,000 of the inhabitants, took as many prisoners, pillaged the temple, and endeavoured to abolish the worship of God.

Matthias, and his son Judas Maccabeus, opposed the violence of this tyrant, and with a handful of soldiers, performed wonders, destroyed the army of Antiochus, and purified the temple, three years and an half after it's profanation.

EUGEN. This surely was an interference of the Almighty?

ERAST. It certainly was. Antiochus soon after died a miserable death. He was suddenly siezed with a general putrefaction, so as to breed worms in all parts of him, and on his death-bed he admitted this to be a punishment, for the injury he had done to Jerusalem.

After this the Jews became a flourishing nation, and continued so with but few alterations or changes, till about 40 years before the birth of Christ, when Pompey, the Roman general, dispossessed Antiochus the last king of Syria, took Jerusalem and made the Jews tributary to the Romans.

The Romans now being absolute masters of this whole country; Herodan Idumean was by them appointed king of Judea, and it was in Herod's reign that Jesus Christ was born, 4004 years after the creation of the world.

EUGEN. What wonderful revolutions and changes have happened to one single nation; and how uniformly did God continue to support his chosen people and carry on the cause of his religion!

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## A CURSORY VIEW OF English History.

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### DISCOURSE I.

ERAST. **H**AVING given you, my dear Eugenius, some account of Sacred History, I will now endeavour to give you some light into that of our own country.

EUGEN. You will find me all attention.

ERAST. The History of England may be divided into three periods. The first from the commencement of our knowledge of this country to it's conquest by the Normans; the second, from that conquest to the alteration of the constitution, by the beheading of King Charles; and the last, from King Charles's death to the present time.

Before the Romans entered this island, which was fifty four years before the birth of Christ, the country was populous, and stored with great plenty of animals, savage and domestic. Towns were few and houses were meanly built and scattered up and down. The ancient Britons lived upon milk and flesh, procured by hunting, and went almost naked, painting their bodies with different colours; the only garments they wore were the skins of beasts thrown over their shoulders, and another round their waists.

EUGEN. Had they no sort of government among them?

ERAST. What government they had, consisted of petty principalities, who united in cases of common danger, and chose a leader by general consent. In short, the people were little better than savages.

EUGEN. Had they no religion among them?

ERAST. They had a fraternity among them known by the name of Druids, who were majestates as well as priests, and who taught a morality which principally consisted in justice



rice and fortitude; they lived in woods and caverns and hollow trees, and their food was acorns and wild berries.

It was in the spirit of conquest that Julius Cæsar invaded this country, from Gaul, (now France) in order to add it to the Roman territories. He appeared off the coast of Suffex, and, though the Britons made the bravest opposition, made good his landing, and in a very little time completed his conquest; for the British forces laid down their arms and acknowledged the Roman power. Julius Cæsar made no long stay in this island, but, having laid the Britons under tribute, returned to Gaul.

The second expedition of the Romans into Britain, was under Claudius, in the year 50. Caractacus their King, made a brave defence, but was at last defeated and taken prisoner. From this time the Romans continued in Britain and mixed with the natives; but their troubles at home obliging the Roman emperor to call back his forces from this country, in the year 410, the Britons were once more left to themselves; and such were the dissensions of this people among themselves, that forty years afterwards they were driven to the necessity of applying to the Romans for relief against the inroads of the Picts and Scots.

EUGEN. Who were these Picts?

ERAST. They were part of the natives of Britain, who had been driven by the Romans into the North of England, and who were always ravaging the Southern parts, whenever they had an opportunity.

EUGEN. Did the Romans afford them any succour?

ERAST. None; they were too much engaged in quieting hostilities in their own country, to think of a people at so great a distance; the consequence of which was, that the Britons invited over the Saxons who were then settled in Germany.

EUGEN. Were the Saxons as savage as the Britons?

ERAST. No; the Saxons were a more polished people, but not so refined as the Romans, and they dressed with a degree of elegance.—The women wore linen garments trimmed and striped with purple, and their hair fell in ringlets on their shoulders; no part of their bodies was exposed.

exposed to the weather but their faces, their arms and their bosoms.

EUGEN. Did the Saxons come over ?

ERAST. On this invitation in the year 449, great numbers came to the assistance of the Britons, with Hengist and Horsa, two brothers, at their head. They marched in conjunction with the British arms against the Picts, and obliged them to retire into Scotland; and, finding themselves very powerful, sent over for more forces, turned their arms upon the Britons, and in one century subdued all England, and established here seven different kingdoms, known by the name of the Saxon *Heptarchy*. This took place about 548.

EUGEN. What became of the Britons after this ?

ERAST. Many went over to France, and settled in that part now called *Britany*; many of them fell in a variety of engagements; many were massacred, and the few of spirit that remained to escape the fury of their conquerors, retired to the mountainous parts of Wales and Cornwall. Such as chose to continue among the Saxons, became slaves to this people; turning their hands to agriculture, and holding their lands at the will and pleasure of their landlords. The children of these miserable Britons, belonged to the soil they tilled, like the rest of the stock or cattle on it, and were the property of their owners.

EUGEN. I presume this is what is understood by *Vil-lenage* ?

ERAST. It is. A horrid custom, originally borrowed from the Romans, and adopted by the Saxons by vicious imitation.

The Saxons now finding no enemies to subdue, began to fight with each other. The princes of the seven kingdoms which they had erected, namely, *Kent, South, West and East Saxony, Northumberland, East Angles and Mercia*, began mutually to rival and envy each other, and for the space of above 200 years, all the misery that ambition, treachery, or war could bring upon a kingdom, was the consequence of their animosity; till, at last, in the year 800, Egbert, descended from the West Saxon kings, partly by conquest, and partly by inheritance, became the

the first sole monarch of England, the seven kingdoms being in him united into one.

EUGEN. It was called England then at that time?

ERAST. It then first took this name, to distinguish it from the principality of Wales, still possessed by the ancient Britons, and from that part now called Scotland, possessed by the Picts and Scots.

No customs, truly British or Roman, were now to be seen. The language of the country, which had been either Latin or Celtic, was discontinued, and the Saxon, that is English, only was spoken. The kingdom was divided into counties or shires, and the English, if compared to the naked Britons at the invasion of Cæsar, might be considered as polite. Houses, furniture, cloaths and other luxuries were as general then as at present. They were only incapable of sentimental pleasure; all the learning of the times was centred in the clergy, who were over-run with ignorance and superstition.

EUGEN. Christianity, I presume, had not found a footing here?

Austin, the monk, had been sent over by the Pope, in 597, in order to preach christianity, and was made the first archbishop of Canterbury. He made many converts, but this little improved their manners.

Egbert was scarce settled on his throne, than the whole kingdom was alarmed by the approach of an unexpected enemy. A swarm of those nations that possessed the countries bordering on the Baltic, began, under the names of Danes and Normans, to infest the western coasts of Europe, plundering those very people who, some centuries before, had invaded the places where they were now settled, and driven out the inhabitants. The Normans fell upon the Northern coasts of France; the Danes, on the Southern parts of England.

A. D. 832. The people of this island had been too much exhausted in civil war to make much opposition. Some battles were fought, but the Danes kept their footing, fortified posts and passages, and built castles for their defence; of which there are many remains at this day.

EUGEN. How did the Saxons relish this?

ERAST.

ERAST. The Danes and Saxons were originally from the same country, of course their similitude of language, laws and manners, soon produced an intercourse between both nations ; and though they were still enemies, the Danes gradually mingled with the people of England, and submitted to it's government.

EUGEN. Were they of the same religion ?

ERAST. No. The English were christians, and the Danes, Pagans ; of course, though the English in some measure admitted them, yet they secretly hated them ; this produced frequent contests, and frequently laid the country in blood.

In this period of cruelty, jealousy and desolation ; a man seemed raised up to defend the rights of his bleeding country, and improve the age in which he lived. This was Alfred, the fourth son of Ethelwolf, king of England, and grandson of Egbert, who, on the death of his brother Ethelred, was called to the English crown, of which he was put into possession only nominally, the country being over-run by the Danes.

His reign began with wars, and his first battles were fought with success ; but, being at length overpowered, he was obliged to save himself by flight. He retired to the cottage of a cow-herd, in Somersetshire, and lived six months there, as a servant ; no one being privy to this retreat of his but his friend the Earl of Devonshire.

EUGEN. What set him on the throne again ?

ERAST. A fortunate victory over the Danes, by the Earl of Devonshire—Not knowing how to get at the strength of the enemy, Alfred disguised himself as a shepherd, and traversed the Danish camp with a harp, and as he excelled on this instrument, he soon got access to the Danish generals ; finding they were divided among themselves, he seized the favourable opportunity, flew to the Earl of Devonshire, headed his troops, forced their camp and gained a complete victory.

EUGEN. A very enterprising man !

ERAST. He soon, by his address, got himself acknowledged king by the Danes ; he then besieged London and took it ; fitted out a fleet and repressed any further invasion,

en. To him we are indebted for many of our mildest laws, for the art of building with brick, and for the university of Oxford, which he founded. He was an excellent historian, a good Latin scholar; and from his reign English history may be said to commence.

EUGEN. How long did he reign?

ERAST. He died in the year 900, aged fifty one, after a reign of more than twenty-eight years, and was succeeded by his second son Edward, in whose reign the university of Cambridge was founded.

EUGEN. Who succeeded Edward?

ERAST. His natural son Athelstan, in 924, under whose auspices the bible was translated into Saxon, and the christian religion gained ground. His son, Edmund the first, was his successor, in 941; whose reign is no otherwise remarkable, than by his instituting the first capital punishment, having ordained that, in gangs of robbers, when taken, the oldest should be hanged. He lost his life in a very extraordinary manner, after a reign of seven years. Solemnizing a festival, in Gloucestershire, and observing a fellow, who had been banished the kingdom for his crimes, sitting at one of the tables in the hall where he dined; he was so offended at his insolence, that he ordered him to be apprehended; and, perceiving the villain drawing a dagger, in order to defend himself, the king started up, and, catching him by the hair, dragged him out of the hall; but, in doing this he met his death, for the ruffian, in the scuffle, stabbed him to the heart.

Edred, his brother, succeeded him, and was so weak a prince, that under him the monks gained great influence, and had the chief direction of affairs. He died in 955; left several sons, but being very young they were set aside, and Edwy, his eldest brother's son, was placed on the throne. At this time, the crown appears to have been elective, and those elections wholly influenced by the clergy. The English during this short reign were divided by religious disputes and involved in civil war, whilst the Danes were increasing in strength and sending over for fresh forces.

EUGEN. What do you mean by *civil war*?

ERAST.

EREST. A war at home, among ourselves, one part of the people fighting with the other. Edred was elected king by the secular priests, but the monks, in 959, de-throned him, and placed his brother Edgar in his room.

EUGEN. England is said then to have been exceedingly happy?

ERAST. Happier than under any former one. Under this reign it's fleet amounted to upwards of four thousand ships. Foreign princes came to Edgar's court and returned without molestation. Music, painting and poetry were held as refined accomplishments, and gallantry was the characteristic of the king. It is related that he was enjoined by Dunstan, archbishop of Canterbury, not to wear his crown for seven years, for having debauched a nun. His amour with the beautiful Elfrida, is worth your attention.

EUGEN. Pray let me hear it.

ERAST. She was the daughter of the Earl of Devonshire, and Edgar, unwilling to credit the great report of her beauty, sent Ethelwolfe, a friend to see her that he might be better satisfied, designing, if report spoke truth, to pay his addresses to her. This friend no sooner saw her than he became desperately in love with her, and forgetting his errand, made proposals to her himself; his hand was accepted and they were privately married: returning, however, to court and assuring the king, that she was so far from handsome that he wondered the world could speak of her, Edgar thought no more of her. Sometime afterwards he represented to the king, that though the fortune of the Earl of Devonshire's daughter would be trifling to a monarch, yet it would be an immense sum to a needy subject, and solicited his permission to pay his court to her. Edgar consenting, Ethelwolfe returned to his wife, and their nuptials were publickly solemnized. Now, though he had the precaution not to let her appear at court, his treachery was not long concealed, Edgar was made acquainted with the whole, but dissembling his resentment, took an opportunity of visiting the part of the country where she lived. Accompanied by his favourite, when he was near the place, he told him he had a curiosity to see his wife, of whom he had



had a curiosity to see his wife, of whom he had formerly heard so much. Ethelwolfe thunderstruck, did all he could to dissuade him, but in vain ; all he could obtain was to go before, under pretence of preparing her for the king's reception. He then informed his wife of the steps he had taken to be possessed of her charms, and conjured her to conceal her beauty as much as possible. Elfrida promised compliance, but prompted either by vanity or revenge, set herself off to the best advantage. The king no sooner saw her but was smitten, and was instantly resolved to have her. He took his leave however with a seeming indifference. Ethelwolfe was soon after sent to Northumberland, under a pretence of urgent affairs ; and, in his journey was murdered in a wood by the king's command, who took Elfrida to court and married her. Edgar, however was placed among the number of the saints, by the Monks, who have written his history.

Ladies you see were admitted to court in this early period ; but polite as the age seems to have been, there was still a degree of savage barbarity among the people.—The defects of Edgar's government fell upon his successors ; the power of the Monks encreased, and that of the state weakened in proportion. Edgar died in 975, and was succeeded by his son Edward the Martyr, so called, because four years afterwards, at the age of 19, he fell a sacrifice to the ambition of his step-mother Elfrida, who ordered him to be stabbed, to make way for her own son Ethelred, II., son also of Edgar, who was crowned in his stead. The Danes now becoming exceedingly troublesome, and Ethelred finding himself unable to oppose them, compounded with them for his safety ; but soon after, strengthened by an alliance with the duke of Normandy, and which was the first connexion with that family, he laid a testable scheme to massacre all the Danes throughout the kingdom. The plot was carried into execution, and most of them were destroyed in one day. This was in the year 1002.

Suenon, king of Denmark, exasperated at this slaughter of his countrymen, soon landed in England, filled the country with blood, and obliged Ethelred to fly to Normandy.

mandy. Suenon was proclaimed king, and soon after dying, his son Canute was proclaimed; but, being obliged to go back to Denmark, the English in his absence called back their banished monarch, but he could never recover his crown. Canute still held it, and died here king of England, Denmark and Norway, in 1036.

This natural son Harold I. succeeded him by force of arms, and in order to extirpate the English royal family forged a letter from Emma, the widow of Ethelred and afterwards wife of his father Canute, to her son's Alfred and Edward, Ethelred's children, who had fled to Normandy; inviting them to England, to take the crown when here, he ordered Alfred's eyes to be put out, but Edward escaped, and was afterwards king. Harold dying in 1039, was succeeded by his brother Hardicanute, king of Denmark, third son of Canute by Emma, but, he died suddenly at a feast at Lambeth, in 1041, was succeeded by his half-brother Edward, who as I said before, had fled to Normandy, with his brother Alfred.

EUGEN. How long had the throne of England been in possession of the Danish kings?

ERAST. Thirty seven years, but with the death of Hardicanute, expired not only the dominion of, but the future attempts of invasion from, the Danes. Though their ravages had continued for above two hundred years yet they left no change of laws, customs, language or religion. The many castles they built, and the many families they left behind them, served alone to discover the places of their establishment. After the accession of Edward to the crown, the English and Danes, as if wearied with mutual slaughter, united in support of government, and peaceably living among each other, formed ever after but one people.

The reign of Edward was long and happy, he had lived long in Normandy, and in some measure adopted the language and learning of that country. It was by the interest of Earl Godwin that Edward obtained the crown, having married this nobleman's daughter; but having no children by her, it led Godwin to endeavour at establishing his own son Harold on the throne; which, on the death



of Edward, he succeeded in, but not without Edward's having, on his death-bed, nominated William, Duke of Normandy, as his successor.

EUGEN. Was not this Edward the first King who pretended to cure the king's evil, by touching the affected part?

ERAST. He was.—And the superstitious ceremony continued to be practised by the sovereigns of England till the reign of King George the first, who wisely dropped it. It was the sanctity of Edward that gave rise to the belief of so extraordinary a cure; and it was this, his continence and his pretending to have the gift of prophecy, that procured him a distinguished place amodg the saints: he was called Edward the confessor.

On the death of Edward, in 1066, Harold the second, the son of Earl Godwin, took possession of the throne and with the consent of the people. His brother Tosti also put in a claim for it as elder brother, but Harold was in possession, and though Tosti procured assistance from Norway, and invaded England in the north, it answered no purpose; the invaders were defeated at the battle of Stamford, and were obliged to retire; but the joy of this victory was soon damped, by the news that William, duke of Normandy had landed at Hastings, in Suffex, with a great army, determined to support his claim to the crown, from the nomination of Edward. This happened Sep. 28, 1066.

EUGEN. Who was this William?

ERAST. He was the natural son of Robert, duke of Normandy, by a tanner's daughter. Harold returned from the north, with all the forces he could muster, and gave him battle on the 14th day of October following, at Hastings. William sent an offer to Harold to decide the dispute by single combat, and spare the effusion of the peoples blood, but Harold refused, and said he would leave it to the determination of God. Numerous were the forces on both sides, and great was the contest. William had three horses killed under him, and lost 15000 men. Harold lost near 60,000; he was as active and brave as man could be, but was conquered after all. Making a

furious onset at the head of his troops, he was shot through the skull with an arrow, and all the courage of the English died with him.

This was the end of the Saxon monarchy in England, which had continued for more than six hundred years, and closes the first period of the British history.

## DISCOURSE II.

THE SAME SUBJECT CONTINUED.

### The Second Period.

ERAST. **T**O pursue now the thread of our history, we will enter upon that part which gives birth to our present happy constitution; those laws so much esteemed by the rest of Europe, and those liberties so dear to every Englishman.

Immediately after the battle of Hastings, the conqueror marched to London; where the bishops and magistrates met him and offered him the crown. Numberless, however, were the insurrections of the people against their new monarch; so that William, though disposed to mildness, was forced to pursue rigorous measures. He had engaged to provide for those adventurers, who accompanied him to England, and as he was dissident of the English, he removed them from all places of trust and confidence, and gave them to his Norman followers. The English were deprived of arms and forbidden to have any light in their houses after eight o'clock in the evening, at which time a bell was rung, called a *curfew*, as a warning to put their fire and candle out.

EUGEN. Were there none of Edward's family living to contest the crown?

ERAST. There was a son of Edmund II. Edward the martyr's brother, called Edgar Atheling. This young man was abroad when Canute took possession of the crown. His father, Edmund, had been proclaimed king on the death

death of Suenon king of Denmark, in 1015, who had usurped the English crown, but was soon after murdered at Oxford, when Canute had quiet possession of the throne. This young man, Edgar Atheling, applied to the king of Scotland for assistance, and under his protection invaded England in the north. William met their forces, but instead of a battle proposed a negociation, Edgar resigned his pretensions at this treaty, and passed the remainder of his life as a private gentleman.

William now seated securely on the throne, introduced several new regulations. he ordered all law-proceedings to be in the Norman language, deprived bishops from holding the office of judges, which they had enjoyed during all the Saxons reigns, restrained the clergy, and laboured to abolish trials by *ordeal* and by *battle*.

EUGEN. Of what nature was this trial by *ordeal*?

ERAST. This was a remnant of Pagan superstition, held in veneration by the Saxons, and was made use of to prove, whether persons accused, were innocent or guilty. *Water-ordeal* was confined to the lower class of people, *Fire-ordeal* to the upper. In water-ordeal, the accused was thrown bound into the water, if he sunk, he was declared innocent; if he swam, guilty: In fire-ordeal, the accused person was brought into an open plain, and several ploughshares heated red-hot, were placed at equal distances before him; over these he was to walk blind-fold, and if he missed them, by treading between them, he was acquitted of the charge. As these trials were sometimes allowed to be performed by deputy, we hence derive the expression, "of going through fire and water to serve another." This mode of trial was not however abolished, till the reign of Henry III.

EUGEN. What was the trial by *battle*?

ERAST. This was another instance of the deplorable barbarity of the times. It was performed by single combat, in a place appointed for the purpose, between the accuser and the accused. He that conquered was deemed innocent, and the other, if he survived, was sure to suffer as a malefactor some time after. This mode of trial still continues legal, though out of use. Trial by battle, as

well as ordeal, was set aside in William's reign, and that by a jury of twelve men, with which you are acquainted, and which was common among the Saxons, was confirmed by him with all the sanction of royalty.

EUGEN. It is certainly more consistent with reason and justice.

ERAST. William having continued 13 years in England, now thought of re-visiting his native dominions, being established in the dukedom of Normandy, on the death of his father ; but, he was no sooner gone, than a conspiracy was set on foot, carried on by the Normans as well as English. William, to gratify his followers from Normandy, had disposed of the estates of those who fell in the battle of Hastings, among them. He gave each a certain quantity of land, with all the inhabitants dwelling on that land ; so that these inhabitants, were wholly at the will of their Lord, and they were called his bondmen. For this land, the Lord was obliged to arm his vassals and march out in defence of the king, whenever he pleased to call upon them ; so, that each lord of a district, or baron was the head of a little army : this manner of holding lands is called, *feudal tenure*, and was an improvement of that state of villenage, of which I have already spoken ; for at this time there was no standing army.

EUGEN. How long did this state of vassalage continue ?

ERAST. Military services for land, was dropped under the reign of Henry II. when money was paid in lieu of them ; but a remnant of this vassalage continues to this day. I have explained to you the nature of manors and copyhold estates, which are now held at the will of the lords of the manors, in which those estates lie, and for which certain acknowledgments are now made by the tenants. See the Index.

EUGEN. I recollect it well. Please to go on with the conspiracy you mentioned.

ERAST. The Norman barons conceiving themselves aggrieved, carried on a secret correspondence with the kings of Denmark and Ireland, and a number of Danish forces were to invade this country, in the absence of William ;

William; but, the conspiracy was discovered before the Danes arrived, and two noblemen were beheaded on the occasion.

Though good fortune seemed to mark his reign thus far, the decline of it was interrupted with domestic quarrels. He had three sons, Robert, William and Henry. His eldest son Robert, encouraged by the king of France, made an attempt to sieze Normandy, and William, who could place no confidence but in the English, was obliged to use English forces to bring this unnatural son to his duty, and it so happened by the chance of battle, that in an engagement between the Normans and the English, William and his son, fought with each other unknowingly. The son attacked him with such fury, that his aged father fell to the ground with the blow, and had not William called out and his voice been recollected by his son, his death would immediately have followed; but Robert, stung with remorse and a consciousness of duty, leaped from his horse, raised his father from the ground, fell prostrate before him, begged pardon for his offences, and promised future obedience. The king moved by the impulse of nature, took him once more to his arms, and both armies, spectators of this affecting scene, participated in their joy and reconciliation.

William did not live many years after this, he invaded France in the year 1088, with an English army, and leaping a ditch, the pummel of his saddle hurt him, and occasioned a rupture, of which he died, leaving to his son Robert the dukedom of Normandy, and the crown of England, to his son William.

William II. on ascending the English throne, had two very powerful parties to oppose; the nobility, who still aspired to the same freedom they possessed under the Saxon kings, and the clergy, who wished to erect themselves into a distinct government.

Odo, his own uncle, took upon him to dispute his title, and being supported in this by his brother Robert, William waged war with Robert, and carried it on with vigour and success. Henry, the third brother, was also involved in this war, having taken up arms for not being

paid the money his father left him. Such an unnatural contest between three brothers, served only to weaken themselves, and strengthen their enemies. The Scots and Welch, took this opportunity to make incursions upon the English; the clergy complained of encroachments on their privileges, the people murmured at the increase of taxes, and the whole country was in arms.

But now the attention of all Europe was called off to one of the most remarkable events that history can produce, I mean the arming for the first *crusade*.

EUGEN. What was that?

ERAST. Peter, surnamed the Hermit, who had beheld with indignation, the cruel manner in which the infidels (who had possession of Christ's sepulchre in the holy land) treated the christians, who went on pilgrimage there, returned to Europe, resolved to inspire the princes of christendom with a zeal for it's recovery: for the christians of that age, thought it an essential part of their duty, to go to this tomb occasionally and say their prayers to God. Bare-headed and bare-footed, therefore, in the spirit of superstition, he travelled from court to court, preaching as he went, and inflaming the zeal of every rank of people. Pope Urban II. himself preached the necessity of this holy war, and numberless persons of all degrees and nations ardently embraced the cause, and put on the red-cross, the badge of their profession. Among this number was Robert, duke of Normandy. In order to supply money for this expensive undertaking, he offered to mortgage his dukedom to his brother William, for a stipulated sum. William, eagerly embraced the proposal. He raised the money upon the clergy of this kingdom, and when his brother was gone, took peaceable possession of his dukedom.

In this manner, was Normandy again united to the English crown, and from this union, afterwards arose those wars with France, which for whole centuries, continued to depopulate both nations.

EUGEN. Was not this William killed as he was hunting?

ERAST.



ERAST. Yes. In the new forest, in Hampshire, which his father had made, by laying waste a number of villages and banishing the legal possessors. He was accidentally shot through the heart with an arrow, by a gentleman hunting with him. This happened in the 44th year of his age, and in the year 1100.

EUGEN. Who succeeded him?

ERAST. There were now two competitors for the throne, Robert, who was engaged in the holy war, and Henry the youngest brother, who remained at home. Henry, however, took possession of it, and endeavoured to secure that possession, by gaining the affections of the people. He therefore once more confirmed the Saxon laws, and indulged the clergy, in all their former privileges.

On Robert's return from the holy land, where he refused to be crowned king of Jerusalem, he found himself deprived of a kingdom, which, as elder brother to William, he considered as his birth-right. He could not, however, recover it, nor his dukedom of Normandy; but in his attempt was taken prisoner, and confined twenty six years in Cardiff-castle, in Wales, where he died.

To defend his possessions in Normandy, Henry was obliged to wage war with France, and during one of the engagements a French cavalier personally attacked the king, and struck him twice on the head, with such force that all his armour streamed with blood. Henry, however, no way intimidated, continued the single combat with resolution, and, summoning all his strength, levelled such a blow at his antagonist as threw him from his horse, and the king took him prisoner. This decided the victory, in favour of the English, and hastened a peace.

Henry now returning victorious from abroad, brought with him a numerous retinue of the chief nobility. In one of the vessels of the fleet, his only son and several young noblemen, his companions, went together to render the voyage more agreeable. The young prince, desirous to be first a-shore, promised the seamen a reward, if they came in foremost. This emulation was fatal to them all; the pilot ran the ship upon a rock, and immediately she

was dashed to pieces. The prince, however, was put into a boat, and would have escaped, had he not been called back by the cries of Matilda, his sister, who was married to the emperor of Germany, Henry V. and who was then in the same ship; he prevailed upon the sailors to row back to take her in; and the approach of the boat giving others an opportunity of attempting to save their lives, several leaped in, so that the boat was over-loaded, and all except one, went to the bottom. The prince was eighteen years old. When Henry was informed of this, he covered his face and never laughed afterwards.

EUGEN. Was Matilda drowned among the rest?

ERAST. The vessel in which she was, escaped, and Matilda in it. The emperor soon after dying, she was married to Geoffrey of Plantagenet, earl of Angou; by him she had a son, named Henry. The king obliged the nobility to take an oath to support his daughter on the throne, after his decease, which they did, but observed it no longer than whilst they were obliged to obey. Henry did not long survive this, but died in the year 1135.

During the reign of Henry, the barons and the clergy were growing into power. each was a petty tyrant over those who held under him. In order, therefore, to confirm privileges so lately acquired, they joined in electing a king, who might owe his sceptre to them. They fixed on Stephen, nephew to the deceased king; and as for their oaths to Matilda, (or Maude, as she was called,) the bishops gave them an absolution.

The kingdom now began to wear the face of aristocracy, in which the barons and clergy might be said to command. They built castles, fortified and garrisoned them with their own troops, from whence, when offended, they would bid their monarch defiance.

EUGEN. And did Stephen submit to this?

ERAST. He could not help himself; he opposed their measures, took some of their castles by force; but as the people were dependant on the barons, the king could make but little head against them. Matilda now claimed the crown in pursuance of her father's disposal of it. She came over from Normandy with an armed force, and took possession

possession of the castle of Arundel, in Suffex. A civil war was the consequence, a victory was obtained against the king; and though he fought with a party of the enemy with the utmost intrepidity, performing more than could be expected from a single arm, his sword flying in pieces he was obliged to surrender himself a prisoner. The conqueror conducted him from the field and ignominiously laid him in irons.

Matilda was now proclaimed queen, but as she disdained to accept the shadow of royalty, and the barons and clergy intending to grant no more, offence was soon given. Matilda was obliged to quit England again, Stephen was released and once more placed upon the throne.

Stephen, like Matilda, not caring to submit to the dictates of his subjects; the barons invited over Henry, Matilda's son, then twenty one years of age, who had been long acknowledged as duke of Normandy. He soon landed with a formidable army, and another civil war would have ensued, had it not been agreed on by all parties, that Stephen should enjoy the crown for life, and that Henry should be his successor. Stephen's death, the year following, soon put his rival in possession.

Henry Plantagenet ascending the throne of England in 1160, by hereditary succession and with the universal assent of his people; and, conscious of his strength, began to assume those privileges which had been torn from the crown, through the weakness of his predecessors.

EUGEN. What steps did he take?

ERAST. He demolished the castles, dismissed all foreign troops, resumed the crown lands, and enacted some laws by which the people became, in some measure, independent of the barons. He chartered several towns, and laid the ground-work of English liberty. Having thus diminished the power of the barons, by enlarging that of the people, he undertook to humble the clergy. He proposed, that the bishops should not be permitted to go to Rome; that no subject should appeal to the Pope; that no officer of the crown, should be excommunicated, or suspended by the clergy; and, that the clergy themselves should be subject to the temporal judges. These propo-

sions were agreed to ; Becket, archbishop of Canterbury, however, a powerful and haughty man, not caring to submit, was condemned as a traitor ; but, escaped punishment, by flying his country.

The Pope (Alexander III.) espoused Becket's quarrel ; and, after a variety of conferences and negotiations ; with threats and excommunications on the part of the Pope, which continued some years, Henry thought proper to acquiesce and pardon him. The archbishop then made his way into London, amidst the exclamations of the people. He was no sooner however re-instated in his power, than he excommunicated two of the nobility, and suspended several of the bishops who had been his enemies. Complaint was made to the king, then in Normandy, and four gentlemen at the instance of Henry, as is supposed, undertook to curb his insolence : they hastened to England, entered the cathedral of Canterbury, where he was officiating, and with a few attendants, beat out his brains, with clubs, at the foot of the altar.

His death confirmed those privileges to the clergy, which his opposition could not do. He was considered as a martyr to his cause, and to have fallen by the hand of Henry.

In order to divest the attention of the public from suspicions of this nature, Henry undertook the conquest of Ireland ; a project formed some years before, but deferred on account of his long-protracted quarrel with Becket. The more readily to gain the Pope's consent to this, (for nothing then could be done without the sanction of Rome) he made oath, that he was no way concerned in the assassination of this archbishop, and made a solemn vow, to go bare-footed to Becket's tomb, and there receive the discipline of the church ; he kept his vow, and sometime after was whipped by the Monks accordingly.

Having obtained the Pope's consent, he subdued Ireland with a rapidity equal to his wishes ; but the happiness he received from this new accession of power, was soon allayed, by a conspiracy in his own family. This monarch had not many vices, but gallantry was one of them. His queen was disagreeable, and Henry was faithless.

His

His amours with the fair Rosamond, whom he kept secretly in Woodstock-park, were soon discovered by his queen. She found her out, went to her and obliged her to take poison.

The matter ended not here ; the queen's sons took part in her resentment, and a conspiracy was formed, abetted by all the malecontents in the kingdom. Henry opposed with his usual prudence and resolution, and seemed every where victorious, but ascribing the opposition of his own children to the anger of heaven, he was resolved by an exemplary penance, to conciliate it's favour. This penance, was going as I said, to Becket's tomb, and submitting to be scourged by the Monks. It did not however reconcile him to his family ; so that he pined with grief, and, finding his end approach, caused himself to be carried into the church at Chinon, in Normandy, and expired before the altar, with scarce a single attendant to deplore his fall.

EUGEN. We are indebted however to this king, for one of our dominions.

ERAST. Nay, he not only conquered Ireland, but, in a battle with the king of Scotland, he took him prisoner, and made him give up the independency of his crown.

Henry II. was succeeded by his second son, Richard I. in 1189. A romantic desire for strange adventures, and an immoderate zeal for the externals of christianity, were the ruling passions of the times, and they readily became those of Richard. Impressed with a desire of rescuing the holy land from the infidels, he left England ; and, with a numerous army, passed through France, took in his way the island of Cyprus, from a christian prince ; landed in Palestine ; conquered Saladine, with the slaughter of 20,000 Saracens ; took several cities from the infidels, and gained great reputation for conduct and personal bravery ; having concluded a truce with Saladin, for three years, he set sail for his return, but tempestuous weather obliged him to land on the coast of Italy ; where, pursuing his way homeward by land, he was taken prisoner near Vienna, by the duke of Austria, and put into the hands of the Emperor, who ungenerously detained him on the most frivolous pretence.

England

England had been left in his absence, under the government of two bishops, who disagreed between themselves, and thus weakened the power of the clergy. John, the brother of Richard, took now advantage of his confinement, fomented this jealousy among the clergy, and putting himself at the head of the barons, encreased their authority, by the addition of his own. But the clergy, faithful to their king, raised 300,000*l.* among themselves; with this ransom procured his enlargement, and he returned. His brother John, sued to him for pardon, and was generously forgiven.

Richard, was some time after engaged in a French war, and whilst he was abroad, an insurrection took place in London, owing to a new tax which the people disliked. One William Fitz-Osborne, a lawyer, commonly called Long-beard, was their ring-leader, but the principal citizens being called to arms, Long-beard was taken, convicted, and, with nine of his accomplices, hanged in chains. This was the first instance of the people's rising in defence of their liberties, independent of the barons or the clergy.

EUGEN. How long did Richard reign?

ERAST. At the siege of Chaluz, near Limoges, Richard received a wound on the shoulder, with an arrow, of which he died, after a turbulent reign of ten years.

The wars now kindled up between England and France, continued to depopulate both countries; and John, the brother and successor of Richard, pursued them with unabating vigour.

John mounted the throne, in exclusion to his nephew Arthur, duke of Bretagne, and not contented with this, he wrested his dukedom from him, also took the unfortunate Arthur prisoner, confined him, and he was never heard of afterwards. John was suspected of putting him to death, and this crime opened the way to his future ruin; he was cited to Paris to answer for it, but not attending, his dominions in France were taken from him, and John tamely submitted to it.

Having thus given offence abroad, he soon did the same at home. He interfered in the election of an archbishop of Canterbury, opposing the Pope's nomination, which



which former kings had not done, and thus drew upon him the resentment of the clergy. The Pope excommunicated him, forbade his subjects longer to obey him, and gave the kingdom of England to the king of France. Philip, the French king, accepted the gift and prepared to take possession of it; whilst, on the other hand, John had raised an army of 60,000 men, and marched to Dover to oppose him. The Pope, however, stepped in between them, and by his legate or ambassador in a conference with John, at Dover, advised him to put himself under his protection, as the only means to save himself and kingdom from the king of France. John swore to perform what the Pope should propose, and this was to resign his kingdom into the Pope's hands, which he accordingly did public in the most solemn manner.

EUGEN. And was the church by this means absolutely left to him?

ERAST. No. He held it still, but as a tributary prince to the see of Rome; that is to say, he agreed to pay a certain sum annually for the kingdoms of England and Ireland, and to act in all things as the Pope should direct him. He, by this means, saved himself from an invasion of the king of France.

Thus did this king render himself contemptible in the eyes of all the world. He had now only to offend the barons, to render himself perfectly obnoxious; and this he did not fail to do. They demanded the re-establishment of their ancient privileges, and John believed himself authorised to refuse them, yet demanded their assistance to recover his lost dominions in France. They refusing this in their turn, hostilities began, a confederacy was formed, and he found himself compelled to sign that charter, called *Magna charta*, by which the English are said to hold their liberties to this day.

This charter was, in fact, giving the barons leave to represent to the king what they thought grievances, and he was, in forty days, to give them satisfaction, or they were legally empowered to command it. This was an infringement of the royal prerogative, which he committed through fear, but as soon as he was at liberty retracted

retracted from, and complained to the Pope of the usurpation of the barons. Upon this the Pope excommunicated them.

**EUGEN.** You have frequently mentioned excommunication. What is this?

**ERAST.** A power the Pope formerly claimed of depriving a person of the benefit of the laws of his country, excluding him from the bosom of the church: the ecclesiastical court retains the same power now, and denounces it on particular offenders. When the king was excommunicated, the Pope absolved his subjects from their allegiance, forbade them to obey, and gave away his kingdom to another.

What the Pope had formerly done, the barons thought proper to do now; they offered the crown of England to France, and Philip accepted it with joy; but, fearing the Pope's displeasure, he prevailed on the English barons to elect his son Louis. In this they agreed, and the city of London lent it's assistance. Louis landed in England with a large army, in 1216; John was deposed, and Louis was crowned at London; which so affected John's spirits that it occasioned his death the same year, in the fifty first year of his age, after having reigned seventeen years.

**EUGEN.** Did Louis continue king?

**ERAST.** No. Had Louis dissembled, till firmly seated on the throne, he might have retained the crown; but the barons wanted a monarch subservient to their power, and Louis refused a kingdom upon such conditions. He, of course, after a defeat, left England, and Henry III. the son of John, then only ten years old, was crowned in his stead, and the earl of Pembroke appointed his guardian.

Things went on pretty well during the regency of the earl of pembroke, as he kept up his interest with the clergy, and thus preserved a ballance in the state; but, no sooner was Henry of age and took the reins of government into his own hands, than numberless insurrections and calamities were the result of his obstinacy, his folly and his vice. Infinite were the struggles of power between the barons and the king. Henry's luxury and profuseness continually

continually rendered him a petitioner to the assembly of the barons for money, (for since the abolition of military services, kings asked money instead of soldiers,) and they constantly demanded a confirmation of their former privileges.

He found various methods, however, of raising money by exaction, but not sufficient to supply his wants; and the barons finding nothing could be done with him, for the space of forty years, at last shook off their allegiance and sent the king notice, that they renounced the fealty they owed him, and considered him only as the common enemy of mankind.

Both parties were now in arms; the country became again the theatre of a civil war, and nothing was thought of but the decision of the sword: a battle ensued, and the king and his son Edward were taken prisoners.

The barons and the clergy now called in the sanction of the people, in order to new model the constitution; and from this time we may truly date the origin of English liberty. A parliament was summoned, in which the king was obliged to give orders, that four knights from each county should sit, in order to represent their respective shires. This is the first rude outline of an English house of commons. The people had been gaining some consequence since the diminution of the feudal laws and the establishment of corporations, by which men were not so dependent on the men of lands and property. As arts increased the number of corporations increased; and they were now so numerous as to be consulted in the legislation. Had the barons and people, at this time, been unanimous, they might have governed the nation without a monarch; but they disagreed; another battle ensued. The king's party was victorious, and Henry and his son were restored. This was in 1265. He lived about seventeen years after this, died at the age of sixty five, and was succeeded by his son Edward I.

## DISCOURSE III.

## THE SAME SUBJECT CONTINUED.

ERAST. **A**T the death of his father, Edward I. was engaged in the holy war, where he was wounded, and, as it is said, with a poisoned arrow, and that his queen Eleanor, who was present, healed the wound by sucking out the poison with her mouth.

On his return to England, he took possession of an undisputed throne, and being satisfied with moderate power, laboured only to be terrible to his enemies; he marched against the Welch, and defeated them; killed their king, and annexed it's principality to the crown of England, giving the title of prince of Wales, to his eldest son.

His next attention was bestowed on Scotland, where there were two competitors for the throne. Bruce and Baliol. Edward was umpire between them, that is, determined the difference, and fixed the crown on the head of Baliol, less as a king, than as a vassal of England. But this bringing on a civil war in that country, Edward marched there, with a numerous army, and had nearly conquered it, intending to unite it with England, but death interrupted his career, in the 69th year of his age, and 35th of his reign.

It is to Edward I. however, that we owe the great power of the people; finding the clergy and barons were rivals, he studied to weaken their force; for this purpose he threw weight into the scale of the commons, and a law was enacted, that no tax should be levied without their consent: his design was to render himself absolute by their assistance; but he died and left the people a share of authority, which was given them for very different purposes than the promotion of liberty.

He was succeeded in 1307, by his fourth son, Edward II. By his mal-administration, and countenancing some favourites in opposition to the barons, he brought on a civil war; battles were fought, many noble prisoners taken on both sides, and the scaffolds were drenched with

English

English blood, the leaders of the different parties when  
 en, being instantly put to death. Edward's queen was  
 proud, haughty, and revengeful woman, sister to the  
 king of France, and, being faithless to her husband, in-  
 guing with Mortimer, earl of March, the king en-  
 deavoured to secure him. And, on her being sent over to  
 France on a negotiation, her paramour went with her;  
 and persuaded her brother to espouse her cause, and re-  
 turned with an army, of which Mortimer was at the head,  
 he the king battle, took him prisoner, deposed him,  
 and her son, a youth of fourteen on the throne, hanged her  
 husband's favourites, and took upon her the regency du-  
 ring her son's minority. Nothing now but the death of  
 Edward was wanting to complete her guilt; he was sent  
 from prison to prison, the sport of his mercenary keepers,  
 and suffered all the indignities that cruel and ingenious  
 villainy could devise, and was at last very cruelly mur-  
 dered, in Berkeley-castle by ruffians, supposed to be em-  
 ployed by her and Mortimer. This was in 1327.

EUGEN. And did the nation submit to this?

ERAST. They did, and it is a proof in my opinion  
 of their pusillanimity; for Edward's greatest fault was the  
 violence of his friendships. Edward III. however, his  
 son, when of age, punished his mother and her friend  
 Mortimer, for the murder of his father. Mortimer was  
 dragged from the queen's presence in spite of her entrea-  
 ces to the contrary, and was hanged, and the queen was  
 confined for the rest of her life, which was a space of 25  
 years.

Under Edward III. our parliament, the bulwark of  
 our constitution was reduced to a better form. A spirit  
 of liberty breathes in all his laws, but no one knew how  
 to make himself more absolute. He began his reign by  
 reducing the Scots to the most distressful situation, and,  
 hence more obliged them to acknowledge their dependance  
 on the crown of England: but his attention was soon  
 drawn off to objects of greater moment. On the death  
 of Charles, king of France, who left a young wife with  
 child, there being no apparent heir, the next heir to the  
 crown was to be regent, and this office Edward III. as  
 the

the grandson of a king of France, by his mother's claim, in preference to Philip Valois, the next by the male line. Philip's claims were admitted; and the widowed queen being brought to bed of a daughter, Philip was elected king. Edward therefore disputed the crown, and invaded France with a powerful army.

On Edward's landing, Philip challenged him to single combat and Edward accepted it, but some obstacles intervening, the war was prosecuted in the usual manner. Many skirmishes took place which at last drew on the decisive battle of Cressy, that every honest Englishman boasts of to this hour. Philip was at the head of 100,000 men and Edward only of 30,000, the first line of whose army was commanded by Edward's son, called the black prince (from his black hair) a youth of fifteen years of age. The valour of this lad filled even veterans with astonishment, and to him the success of the day was committed. In short, the English were victorious, 30,000 French were slain, and not 100 English. Edward in his way home took the town of Calais, of which the English kept possession 210 years.

Whilst the English were thus employed abroad, the king of Scots took the opportunity and invaded England. The queen in the absence of her husband marched at the head of a large army northwards, gave the Scots battle and took their king prisoner.

Philip of France soon after dying, was succeeded by John, and the war continuing, Edward the black prince at the head of an English army, defeated the French again at the battle of Poitiers, and took their king prisoner. Thus did Edward see two crowned heads his captives in London.

EUGEN. He would have made a fine heroic king?

ERAST. He never lived to be king, for he died five years before his father, which happened in 1377, in the 65th year of his age, after having reigned 50 years. His successor was his grandson Richard, a minor, eleven years old, the son of prince Edward, and the regent was his uncle John of Ghent, duke of Lancaster.

EUGEN. What became of the two captive kings?

ERAST.



ERAST. They were both ransomed, that is, released on the promise of their respective countries paying England a sum of money ; but France not making good her payments, John returned to London and died in the Savoy.

At this time, in order to assist Portugal, it was necessary to raise a large sum of money, and this parliament thought proper to do by a pole-tax, that is, each family paying so much a head, according to the number it consisted of.

This was so unpalatable to the people that an insurrection was the consequence, headed by one Wat Tyler, a low-bred man, and a desperate one. It began in Essex, and soon spread to London. The people burned and pillaged where ever they came, and when they reached London, took up their quarters about the city. Richard, then but fifteen years old, riding to Smithfield, invited them to a conference there. Tyler, with his party gave him the meeting on horseback, and made several proposals founded in justice, but Tyler during his conversation, lifting up his sword in a menacing manner, so exasperated Walworth, then mayor of London, who attended the meeting, that he struck Tyler down with his mace, and Philip, one of the aldermen riding up, run his sword through his body.—Tyler's party now bent their bows in order to avenge the death of their leader, but Richard instead of flying, rode up to the rebels, crying out with a resolute voice, "What my lieges, will you kill your king ? Be not concerned for the loss of your leader, I myself will be now your general, follow me into the field and you shall have whatever you desire."

The rebels immediately desisted, and the next day received a charter of freedom, and a general pardon ; but these only were extorted grants, and soon retracted, and the ring-leaders were tried and put to death.

From this noble act of Walworth's, the sword has been part of the city arms ever since.

EUGEN. Did no bad consequence follow Richard's breach of his word ?

ERAST. Yes. It made the lower class of people his enemies ; and, at the age of seventeen, he offended the parliament through a scheme he had laid of rendering himself

himself absolute. The barons were presently at the head of 40,000 men, and the king was obliged to submit; but making a fresh attempt three years after, it did not succeed so well; having found means to bring over the parliament to his measures, many of the opposers lost their lives on the occasion, and some were banished. The people however were far from satisfied, and Richard having arbitrarily banished his cousin, the duke of Lancaster's father, and the duke of Norfolk, for quarrelling, the former on the death of his father, took the opportunity in 1399 whilst Richard was over in Ireland to quell an insurrection there, and landed in England; when on shore he called the people to his assistance; they presently raised an army of 60,000 men, and became so powerful, that Richard on his return could make no head against them; he was obliged therefore to throw himself on the generosity of his enemy. Richard was dethroned, and the duke of Lancaster took the crown as Henry IV.

EUGEN. What became of Richard?

ERAST. He was sent a prisoner to the tower, where he was soon after murdered, by ruffians employed for that purpose, but not till after he had slain four of his assassins.

EUGEN. What was Henry's claim to the crown?

ERAST. He was the grandson of Edward III. by his fourth son, John, duke of Lancaster; whereas, Richard was grandson of Edward III. by his eldest son, Edward the black prince; but as there was a descendant of the duke of York, an older brother than Henry's father, his claim was the resignation of Richard in his favour.

From this seizure of the crown by Henry IV. began the contests between the houses of York and Lancaster, which for several years afterwards deluged the kingdom with blood, but which in the end contributed to give strength and consistency to the constitution.

Henry, during his reign, had to contend with the Scots and the Welch, and various rebellions in favour of the house of York were stirred up against him; the former he had the good fortune to defeat, and the latter to suppress. The murmurs of the clergy, however, were of greater moment; Wickliffe, who first preached the protestant doctrine

doctrine in Germany, had published his opinions, about the end of Edward the third's reign, and the clergy of England were apprehensive of it's prevailing here; Henry earnestly, therefore, recommended it to his parliament to prevent it, and an act was passed that condemned heretics to the flames. In consequence of this act the rector of a church in England, a follower of Wickliffe was condemned to the stake and burnt alive; the first man in England who suffered death in the cause of religion.

On the death of Henry IV. in 1413, his son Henry V. who in his juvenile days had led a profligate life, associating with men of very abandoned characters, ascended the throne. At this barbarous period, learning was little sought after, even bishops could scarcely read or write their names. Courage seemed to be regarded as the only virtue, and that, with superstition, stamped the character of heroism.

EUGEN. Did Henry the fifth's reign proceed undisturbed?

ERAST. Henry began his reign in attempting to extirpate the heresy of Wickliffe, and Sir John Oldcastle, baron of Cobham, the chief protector of this sect, was condemned to the flames. Such steps must naturally create not only horror but disgust in the people, at the severities of such a government. Great, at this time, were the domestic troubles in France, and Henry thought it no bad opportunity to insist on a restitution of Normandy and those provinces that had been taken from England in preceding reigns. He, for this purpose, invaded France with 50,000 men, but an epidemic disorder carried off three fourths of his soldiers. Reduced now to 9000 men, he was opposed by a French army of 150,000: this disparity of number, however, did not discourage Henry. The two armies met at Agincourt, and the English, being resolved either to conquer or die, fell upon the enemy with such impetuosity, that they soon routed them. Henry alighted from his horse and fought at the head of his men, on foot; eighteen french cavaliers resolving either to kill him or fall in the attempt, rushed on him at once, and one of them stunned him with the blow of a battle-ax, when

when two or three Welchmen came to his assistance, and the eighteen Frenchmen were slain. Tois intrepidity their king inspired the English troops with new courage and the French were defeated. Henry made a triumphal entry into Paris, and receiving the fealty or homage of the French nobility, returned to England to raise fresh forces in order to subdue the country entirely, depose thier king who was a lunatic. and fix the crown on his own head. He went over to France again for that purpose, but death stopped him in his career, at the age of thirty-four.

Henry VI. and son of Henry V. succeeded to the throne at the age of nine months, the duke of Bedford his uncle, being appointed regent. It was determined to prosecute the French war, and Charles VI. it's lunatic king, being dead, and his son Charles VII. his next heir disinherited for the murder of the duke of Burgundy it was resolved to set Henry on the throne of that kingdom. He was accordingly proclaimed king of France and the duke of Bedford declared regent of that kingdom whilst his brother, the duke of Gloucester, another of the king's uncles, had the government of England. Charles VII. the nominal king of France, whenever he attempted to face his enemy, was overthrown, and nothing could have helped him, but almost a miracle.

To bring about by art what force could not achieve, a French gentleman fixed upon the servant maid of an inn a woman of masculine strength and courage, (pretending to be but eighteen, when, in reality, she was twenty-seven years of age,) and instructed her in the duties of a warrior and prophetess. This was Joan of Arc, the renowned maid of Orleans. She equipped herself in the habit and arms of a man, and gave out that she was inspired. She was examined by the university, and they, either deceived or willing to be so, affirmed, that, that her commission came from heaven.

The English were, at that time, besieging the city of Orleans, Charles VIIth's last resource, and were upon the point of becoming masters of it, when Joan undertook to relieve it. She addressed the soldiers as a messenger from heaven, assured them Providence would fight for them

...; headed the army, routed the English wherever they opposed, prophesied that Charles VII. should recover his crown; and as she foretold, it came to pass, and assisted at his coronation. This chain of successes entirely turned the scale in favour of the French, and the English lost the kingdom wholly.

EUGEN. Was Joan of Arc rewarded equal to her desert?

ERAST. In the midst of the French king's good fortune, she was taken prisoner by the English, prosecuted them for sorcery, and condemned and publicly burnt a witch.

The loss of France was a distressing calamity to the English, and at this period, the duke of York asserted his claim to the English crown. He was a nobleman descended, by the mother's side, from Lionel, one of the sons of Edward III. but older than John, duke of Lancaster, from whom Henry III. was descended; of course had a better claim. The ensign or banner of the duke was a white rose, that of Henry a red one. This gave names to the two houses, whose contentions were about to drench the kingdom with slaughter.

The queen, who was a princess of Sicily, and an enterprising woman, had the management of affairs, and governed every thing with an unlimited authority. The duke of Suffolk was her favourite, and an avowed enemy to the house of York, but being impeached in parliament was banished; and on his passage to France was beheaded on board the vessel, by a common sailor. The death of this man set the duke of York more at his ease.

Among the insurrections of these times, was that in 1417, led on by Jack Cade, a man of low condition, at the head of 20,000 Kentish men, who marched to London and sent to court a list of grievances, but which was suppressed by his being taken and put to death. Though the rebel met such a fate, his chief object was to favour the cause of the duke of York, who aspired to the crown. In quiet, however, this powerful man, the duke of Somerset, protector, was sent to the tower, and the duke of Gloucester appointed in his stead; but the king, then twenty

three years of age, not chusing to be any longer under controul, deposed the duke from his power, and had recourse to arms; being taken, however, prisoner, at the battle of St. Alban's, the duke of York was again re-installed in his protectorate. Henry was soon after released, but being ill, the queen took arms in his defence, and led his forces on, to oppose the duke's army headed by the earl of Warwick; him she gave battle to, the king looking on, a tame spectator, and had the misfortune to be worsted, and her husband taken prisoner a second time.

The duke now openly claimed the crown; the matter was debated in parliament, and it was determined that Henry should possess the throne for life, and should be succeeded by the duke, in exclusion of the prince of Wales Henry's son.

All except the queen agreed to this, but she, a woman of spirit and pride, flew to Wales, animated her friends, acquired new ones, and raised an army to defend her cause. She and her old enemy the duke of York met at Wakefield, victory was on her side, and the duke and his second son were slain. The queen now marched to London, in order to set the king at liberty, gave battle to the earl of Warwick, defeated him, and released him; but the city of London exasperated at this conduct of the queen's, elected the duke of York's son king, by the name of Edward IV. The queen on this, collected a great army in the North, to the number of 60,000, and the earl of Warwick, accompanied by young king Edward, opposed her with 40,000 men. Never was England depopulated by so dreadful a day. Warwick gained a complete victory, but 40,000 men fell a sacrifice in the contest. Edward IV. was established on the throne, and the queen fled, with her husband, to Scotland for protection.

Wretched as this reign was, yet the art of printing was introduced in it, through which, the age grew more and more enlightened. Learning at this period was unknown among the common class of men, but by no means neglected by the clergy.

Every



EUGEN. Did the queen set down quietly under this defeat?

ERAST. No. Nothing was able to abate her perseverance. She entered England again with her husband, and five thousand men, granted her by the French king; gave her enemy battle and was again defeated, when Henry was taken prisoner, and conducted to the tower. The queen however escaped, and retired to her father in Sicily.

The earl of Warwick, who had seated Edward on the throne, proposed his marrying a foreign princess, and Edward refusing, it so enraged the earl, that he became his enemy, and determined to set his brother Clarence on the throne, who had married the earl's daughter. To bring about this purpose, he invited Edward to his house, and there treacherously made him a prisoner, but escaping soon afterwards, the citizens of London declared in his favour, and he was presently at the head of a numerous army.—Warwick fled to France, was reconciled to Henry's queen, and in conjunction with her, returned with a number of French forces; opposed Edward with 60,000 men, defeated him, and Edward in his turn, was obliged to fly to Holland. Warwick advanced to London, set Henry more at liberty and placed him on the throne. Hence Warwick was called a *king-maker*. A parliament was summoned and Henry's rights confirmed.

EUGEN. What became of Edward?

ERAST. Edward, though an exile in Holland had many partizans at home; after therefore an absence of nine months, he returned to England under a pretence of claiming the dukedom of York; when here, he usurped singly authority, made Henry a prisoner again, and soon raising an army in his interest, gave Warwick battle at Barnet and there defeated and killed him.

The queen still made head against him, accompanied with her son, the prince of Wales, but she was again defeated by Edward, and the prince was taken prisoner. That he did not long survive, for the spirited boy being brought before his victor, and asserting his right, the barbarous monarch struck him with his gauntlet, and instantly

the king's brothers, viz. the dukes of Gloucester and Clarence rushed on him with their daggers and destroyed him. To complete the tragedy, Gloucester, (afterwards Richard III.) entered king Henry's chamber alone and murdered him in cold blood.

EUGEN. What became of the queen ?

ERAST. She also was taken prisoner, but Louis XI. king of France, paid the king of England 50,000 crowns for her freedom, and she died a few years after in privacy in France.

Edward being now settled on the throne, wreaked his vengeance on all the Lancastrian party, putting all to death, wherever he could find them. But the great object of his vengeance was Henry, earl of Richmond, (afterwards Henry VII.)

EUGEN. Who was this nobleman ?

ERAST. He was the great grandson of the earl of Somerset, who was the eldest son of John, duke of Lancaster, by his last wife, whereas, Henry IV, the grandfather of Henry VI. was the duke of Lancaster's son, by a former wife.

EUGEN. But who was the earl of Richmond's father ?

ERAST. One Edmund Tudor, a Welch gentleman, who married a grand-daughter of the earl of Somerset, I have mentioned ; of course, he was fifth cousin to Edward IV. He lived in France to secure himself from Edward's cruelty.

Edward had two brothers, the dukes of Gloucester and Clarence ; Clarence had assisted him in obtaining the crown, but being treated afterwards with indifference, and reproaching his brother for it, the king unmindful of the ties of kindred, or of gratitude, had him arraigned, condemned and put to death. He was drowned in a butt of malmsey wine, a death of Clarence's own choosing.

The rest of Edward's life was spent in riot and debauchery. He was going to war with France, but died before it took place. Edward was handsome and brave, but mentally deformed with every vice.

EUGEN. His reign was surely a horrid one ?

ERAST.

ERAST. Horrid as it was, you must prepare for events in the next, still more so.

Edward left two sons, the eldest of whom, a boy between twelve and thirteen, was proclaimed king, in 1483, and his mother, who, lately raised among the nobility, wished to hide her want of rank among a new promotion, was for having a number of peers created. This gave offence to the old nobility, and Richard, duke of Gloucester, the king's uncle, who was of a tyrannical disposition, fomented their discontents. Having shewn the danger of letting the queen have the government in her hands, he procured himself to be chosen protector of the realm, and thus got possession of the young king and his brother the duke of York, a child about seven years of age; whom under a pretence of providing for their safety, he sent prisoners to the tower.

EUGEN. How was the queen reconciled to this?

ERAST. She could not prevent it. She had with the princes taken sanctuary in Westminster-abbey; but, on the duke of Gloucester's promising to be a father to her children, she was induced to part with them, though with reluctance.

Gloicester had no sooner secured their persons, but he bastardized them by act of parliament, and, by pretended obstacles, put off the young king's coronation. Lord Hastings, Lord Stanley, and some other of the nobility, foresaw the protector's design upon the crown, and formed plans to prevent it. But Gloucester being aware of it, called a council at the Tower, and when Hastings and Stanley were there, charged Hastings with high treason, and had him immediately beheaded; a blow was levelled at Stanley's life, but he escaped under a table. Some others sell a sacrifice at this time to the protector's resentment. The duke of Buckingham, who was in Richard's interest, stirred up the people in his favour, and prevailed on the city of London to offer him the crown; which he seemed, at first, unwilling to accept, but was at length prevailed on, from an idea, that his brother's children were bastards, and of course not entitled to inherit,

and, that was the young king to be crowned, the kingdom would not be safe in his hands.

Richard was accordingly crowned. and his next step was to make away with his two nephews, then in the Tower. To effect this, he gave secret orders, as it is said, to one Tyrell, to put them to death, (which was done by smothering them between two pillows,) and bury their bodies under the stair-case.

EUGEN. Did this Tyrell escape unpunished for his crime?

ERAST. No. Vengeance, though late, followed him and he was executed for it in the succeeding reign; when he confessed the whole.

Thus did Richard wade through every obstacle to the throne, but he did not enjoy it long. His friend, the duke of Buckingham, not having been rewarded according to his expectations, conspired against him and declared for Henry, duke of Richmond, whom I have already mentioned.

EUGEN. In what situation was this gentleman?

ERAST. He was, at this time, an exile in Bretagne and had the good fortune to survive the numerous massacres of the preceding reigns. He was once delivered up to the ambassadors of Edward IV. and was just on the point of being brought back to England, where he would certainly have been put to death; but the duke of Bretagne repented of the act, and took him from the ambassadors just as he was brought on ship-board. Henry was the only remaining branch of the house of Lancaster, and he was the person whom the duke of Buckingham pitched upon to dethrone the tyrant Richard.

EUGEN. How old was Henry?

ERAST. Quite a young man, not more than twenty-seven. He promised, in case he succeeded to the throne to marry the daughter of Edward IV. the only surviving heir of that family; and Richard having rendered himself exceedingly unpopular, the people were in general against him. Henry was therefore encouraged to invade England, which he did, at the head of about 2000 foreign troops.

troops, and was joined when here by about 7000 English and Welch.

EUGEN. Did not the duke of Buckingham join him?

ERAST. He headed a party of Welch in Henry's favour, but being deserted by his followers, was obliged to secrete himself in the house of one who had originally been his servant, and to whom he had been very kind; yet this servant gave him up for a reward, and he was beheaded even without a trial.

EUGEN. Did not this discourage Henry?

ERAST. Not at all. It was rather a spur to his enterprise. He gave Richard, then at the head of 15000 men, battle at Bosworth-field, where he had the good fortune to slay him, but not before Richard had displayed some very astonishing acts of personal valour.

Richard's crown being found by one of the soldiers, was immediately placed on the head of the conqueror, by that very Lord Stanley, whom Richard had endeavoured to destroy at the council in the tower. Thus, in the death of Richard, ended the race of the Plantagenet kings, which had been in possession of the crown for three hundred and thirty years; and in him, also, ended the contest between the houses of York and Lancaster, which had for thirty years been a scourge to the kingdom, and in which above a hundred thousand men lost their lives, either by battle or the scaffold.

EUGEN. Had Richard no family?

ERAST. None. He married the widow of the young prince of Wales, Henry VIth's son, whom he had murdered; but she felt the consequences of her ingratitude to her former husband, in the inhumanity of Richard, for he treated her so ill, that she broke her heart, as he wished; his view being to marry his niece, the daughter of Edward IV. but she detested the proposal and would not think of it.

From the accession of Henry VII. to the throne of this country, the whole government seems to have put on a new form. If he was not the greatest prince, he was by far the most useful one that ever reigned. A nation of tumult was reduced through him to a civil subordination;

an insolent and factious aristocracy was humbled ; wife laws were enacted, commerce restored, and peace and happiness introduced to a people little better than in a state of barbarism for thirteen hundred years before.

Henry's first care was to marry the princess Elizabeth, daughter of Edward IV. thus uniting the interests of the houses of Lancaster and York. He has been accused of avarice, but perhaps unjustly so. Before his reign, it was usual, for high treason, to take away the life of the aggressor and give away his fortune to some court favourite. This, Henry perceived had two bad effects, it excited resentment by it's cruelty, and made a favourite too powerful for subjection ; to avoid this he deprived such as were taken in arms of their property, and reserved it for the use of the crown. He was a great economist, which enabled him not only to be useful to the poor, but just to his own creditors.

Immediately after his marriage, he issued out a general pardon to all who would accept of it, but those who flew to arms were quelled, and some of the ring-leaders executed.

Sagacious however as Henry was, he was jealous of his power, and though the earl of Warwick, a son of the duke of Clarence, Edward the IVth's brother, was only a boy, and nothing alledged against him, still as he was related the house of York, he shut him up a close prisoner in the tower. This youth was however made an instrument to deceive the people. A priest of Oxford, had trained up one Lambert Simnel, a baker's son, to counterfeit the person of this earl, and having prepared him for his purpose, he sat out for Ireland, and there opened the scene. The plot unfolded to his wish, Simnel was received and proclaimed king, and was conducted by the people and officers of state, with great pomp to the castle.

EUGEN. What could have induced this priest to play off this trick ?

BRABT. It was a scheme of the queen dowager's to dispossess Henry of the crown ; for which, she was confined in a monastery, where she remained many years till she died. To get rid however of this imposture, Henry ordered



ordered the earl of Warwick, who was still a prisoner in the tower, to be led publickly through the streets of London, to convince the people of the deception. But this did not answer the purpose; Simnel being joined by some of the discontented party came over to England, and marched to York. The people here did not join him, and the king giving him battle, Simnel's party was defeated, and he himself taken prisoner. Henry had too much greatness of mind, to put him to death, but appointed him to a mean office in his service, in which post he died. As for the priest his instructor, he was made a prisoner for life.

All things being thus adjusted, Henry, laid a design of recovering his French dominions, by an attack upon France, and the parliament furnished him with supplies for that purpose; but, when the money came to be collected, it occasioned a new insurrection, and the earl of Northumberland, in attempting to enforce obedience to the laws, was killed by the mob in Yorkshire. The mutineers did not stop here, but, by the advice of one John-a-Chambre, marched towards London, to give the king battle; and the consequence was a defeat and the death of their ring-leader, who was executed upon the occasion.

Scarce was this matter ended, but the old duchess of Burgundy, sister to Edward IV. set on foot another impostor. She first spread a report that the duke of York, Edward IVth's second son, was not murdered in the tower, as was said, but was still alive; and then pitched upon a genteel young man, the son of a Flemish Jew, to personate him. At the desire of the duchess, the king of France received him, but afterwards at Henry's request discountenanced him.

Henry took some pains to shew the people the fallacy of this, by proving that the duke of York was dead, and punishing his murderers, and by tracing the impostor, whose name was Perkin Warbeck, to his original obscurity; but so determined was the king's enemies to dispossess him of the crown, that nothing could interrupt their design. Warbeck landed in Kent, but was soon driven off again by the inhabitants. He went from thence

to Ireland, and next to Scotland, where James IV. king of that country received him, acknowledged his pretensions, and gave him in marriage one of his kinswomen a daughter of the earl of Huntley, and, by marching an army into England, made another attempt to set him on the throne. James however not finding the country right in his cause, retired into Scotland, and obliged Perkin to seek for a new protector.

EUGEN. He must have played his part very well, obtain such countenance?

ERAST. If he was not the duke of York, he certainly was very well instructed; but there are historians who say, that he and his brother Edward V. were clandestinely sent abroad, that Edward V. died, but that his brother survived, and was the same who was afterwards known by the name of Perkin Warbeck. However, be this as it will, he had been acknowledged in France, Flanders, Ireland and Scotland, as lawful heir to the British crown, and had made some bold attempt, to second his pretensions. There was at this time also an insurrection in Cornwall, under one Flammar, a lawyer, in opposition to some taxes that were levying by act of parliament, and as every insurrection now was followed with a project of dethroning the king, the insurgents marched to London and encamped at Black-heath, where the king's forces surrounded and defeated them. Some of the ring-leaders were executed, and the rest were permitted to return home. These men on their return, sent for Perkin Warbeck, then in Ireland, to head them; he accepted the invitation, landed in the west, took the title of Richard IV. and, with a body of 3000 men, attempted to storm the city of Exeter, but without success. The king marched against him, and Perkins losing all his courage fled and took sanctuary in the monastery of Bewdley. Soon after, on the promise of a pardon, he surrendered himself and was sent prisoner to the tower; where, in concert with the earl of Warwick, plotting against Henry, and being convicted of a design to escape, by killing the keeper of the tower, they were in the year 1499, both put to death.

This same year Henry's eldest son Arthur, was married to the princess Catharine of Arragon, the daughter of the king of Spain, and he dying soon after, such was Henry's unwillingness to pay back her marriage-portion, as by agreement, that he consented to her being married again to his second son, afterwards Henry VIII. on pretence, that the first match had not been consummated.

His eldest daughter Margaret, was soon after married to James IV. of Scotland, through whom, the kings of Scotland became possessed of the throne of England, and, through whom our present king George III's descent is traced from Henry VII.

EUGEN. I wish you would explain this to me?

ERAST. For the present, let it suffice to say, that on the death of queen Elizabeth, the grand-daughter of Henry VII. her cousin James VI. of Scotland, the great-grandson of James IV. and Margaret, daughter of Henry VII. became king of England. I will shew you from whom our present king is descended, when I come to speak of the reign of this James VI. who was James I. of England.

EUGEN. Why did you so extol the character of Henry?

ERAST. Because he was fond of peace, and seemed to have the interest of his people at heart. He had no ambition to extend his power, except by treaties and by wisdom; and his great plan was, to equalize the people, by depressing the nobility and clergy, and giving the populace more weight in the scale of government; but, his greatest efforts were to promote trade and commerce. He died at the age of fifty-two, having reigned twenty-three years.

In Henry VIII. his son and successor, all factions were extinguished, and all divisions united. By the father's side he claimed the crown, from the house of Lancaster; by the mother's, from the house of York; and his father left him a kingdom in peace, prudent ministers, and a full treasury.

EUGEN. I presume then, his reign was a happy one?

ERAST. Far from it. The advantages he had, he owed not to himself, but either to nature, fortune, or his father. Though well educated, Henry wanted wisdom and

virtue, so, that he did not turn the blessings he enjoyed to advantage. If ever there was a tyrant, he was one.

EUGEN. What acts of tyranny was he guilty of?

ERAST. The first act of injustice which marked his reign, was the prosecution and execution of Empson and Dudley, two judges, whom his father had appointed to enquire into cases of treason, and levy fines in proportion to the offence. Their conduct was examined, and as nothing capital could be brought against them, they suffered death upon a false accusation.

He next aimed at the crown of France, but at the loss of a very considerable treasure. He was the dupe of the emperor Maximilian, the poorest prince in Europe, and gave himself up to the guidance of Cardinal Wolsey.

EUGEN. Who was this Wolsey?

ERAST. He was the son of a private gentleman, was brought up to the church, and rose by degrees to be employed as an ambassador to Henry VII. When Henry VIII. came to the crown, he was dean of Lincoln, but becoming a favourite with the king, and admisterring to him in all his pleasures and amours, he was made a privy counsellor, lord chancellor, archbishop of York, bishop of Durham, prime minister, and through Henry's interest, a cardinal and legate to the Pope. In short, he was grown so powerful, that the nobility were jealous, and the duke of Buckingham, son of him who lost his life in the reign of Richard III. labouring to oppose him, was charged by Wolsey with high-treason, and thus fell a sacrifice to his resentment.

EUGEN. But this man I understand fell at last himself.

ERAST. He did; and I will shew you by and by, by what means, but prior to this, I must inform you, that, in the last reign the miseries of the people, chiefly arose from the licentiousness of the nobility; in this they proceeded from the usurpations of the king; yet, during this whole reign there was no rebellion, not from the people's love for their sovereign, but from fear of non-success. Henry VIIIth's prudence having made such measures doubtful.

EUGEN. Had not this king many wives?

ERAST

ERAST. No less than six. His first wife was his brother's widow, whom he afterwards divorced, and two of his queens he put to death, on charges of adultery.

EUGEN. Who were these two?

ERAST. Anne Bulleyn and Catharine Howard.—

Henry was lost as it were in the embraces of his mistresses, never attended to the complaints of his people; and Wolsey, who had the sole administration of affairs, pursued every measure to keep him ignorant, in order to increase his own authority. But an event took place in this reign, that put an end to Wolsey's exorbitant power.

EUGEN. What was this?

ERAST. That which is known in history by the name of the *Reformation*.

EUGEN. Shall I trouble you to explain it to me?

ERAST. Till the reign of Henry VIIIth, the Roman catholic doctrine was the religion of this country, and probably would have continued longer so, had not Henry found the Pope's power inconvenient to him; for though the protestant faith had been preached by Luther, in Germany, and seemed to gain ground in that country, yet Henry took up the pen in opposition to it, and denounced the errors of the church of Rome, to the utmost of his abilities; for which work the Pope honoured him with the title of *Defender of the faith*, an appellation continued by our kings to the present day. But no sooner had Henry find the Pope averse to his divorcing his first wife, who was the widow of his brother, not being able to bring Anne Bulleyn to his wishes without marrying her, than he thought proper to question the Pope's power, and Wolsey, taking part with the pontiff, drew on him Henry's animosity. This led the way to the reformation. He determined to throw off the Pope's yoke, and the parliament co-operating with him, a change of faith took place, and the religion of this country was altered. This event was in 1534.

EUGEN. Why was the reformed religion called the protestant?

ERAST. Because at the diet or assembly of the German states at Spire, in 1530; several *protested* against a decree of

of the diet, to support the doctrines of the church of Rome.

EUGEN. I presume it was this opposition of Wolsey to the king's will, that occasioned his downfall?

ERAST. It was. Henry degraded him from his office, confined him to his country house, and deprived him of the greatest part of his property.

EUGEN. Could Henry do this, of his own accord?

ERAST. It was done indeed under the sanction of law. He was charged with introducing bulls from Rome, without the king's consent; was tried, found guilty, and the parliament confirming the sentence of the courts, he was sent an exile to his country seat. Soon after, he was arrested by the king's orders, and died in his way to London, not without the suspicion of his having poisoned himself.

EUGEN. What are those *bulls* you mentioned?

ERAST. Decrees of the court of Rome so called from *bulle*, the seal hanging to them.

EUGEN. What was Henry's general character?

ERAST. That of a cruel tyrant. Some sovereigns have been tyrants from contradiction and revolt; some from being misled by favourites, and some from a spirit of party; but Henry was cruel from disposition alone; cruel in his government; cruel in religion, putting many to death on account of it, and cruel in his family; yet, tyrant as he was, he died peaceably a natural death; while Henry VI. the most harmless of all monarchs, was dethroned, imprisoned, and assassinated. It is folly to say that good or bad actions are their own recompences here. The wicked have their good things in this life; the virtuous must look for them in another.

EUGEN. Was the protestant religion perfectly established during the reign of this prince?

ERAST. No; the alterations in Henry's reign were rather separations from the Pope, than a reformation of religious abuses. In the reign of his son, Edward VI. the errors of Rome became truly reformed. This prince was but nine years old when he came to the crown, and died in 1546. His uncle, the duke of Somerset, was made protector.



protector, and the whole administration devolved on him and his council. He was an amiable man, and all the actions of his life were directed by motives of religion and honour. This nobleman, in conjunction with Cranmer, archbishop of Canterbury, undertook to make a general reformation in religion, when Henry VIII. only pretended to do it.

EUGEN. Did the Roman catholics in general, submit to this reform?

ERAST. Far from it. There were insurrections in various parts of England; but the protector, who was a friend to the populace, did every thing to redress their complaints, and thus stopped their fury for a while. He was however obliged, at last, to have recourse to violence, and the commotions were quelled. The nobility however took part against him; accused the duke of high-treason: he was convicted, condemned and lost his head, in 1550.

EUGEN. How did the young king act in this affair?

ERAST. He was too young to enter into it; of course was passive. He did not, however, long survive it, for he died in 1553.

EUGEN. Who succeeded him?

ERAST. It was a custom with monarchs, in this age, to leave the crown by will. Henry VIII. in conformity to this practice, bequeathed the throne first to Edward, his son by his third wife, next to Mary, his daughter by his first wife, and after her, in case they had no issue, to Elizabeth, his daughter by his second wife. These daughters having been deemed illegitimate by parliament, gave occasion to other persons claiming the crown, as I will, by and by shew you.

EUGEN. Did Edward VI. make a will?

ERAST. Yes, and left the crown to Lady Jane Grey, a girl of sixteen, daughter of his aunt, she being next in succession, admitting that his sisters, Mary and Elizabeth, were set aside for illegitimacy. She accordingly claimed the crown, and had a party to support her; but the people in general being in favour of Mary, Lady Jane Grey's party was overpowered, and she and her husband were beheaded.

EUGEN.

EUGEN. Was the nation much indebted to Mary?

ERAST. Mary, now settled on the throne, proceeded like a female fury, to re-establish popery throughout the kingdom, and again involved the nation in bloodshed.

EUGEN. Was not Mary a great bigot?

ERAST. Very much so, and her husband, the king of Spain, was not less remarkable for his attachment to popery. During her reign many protestant bishops, (among whom was Cranmer) and others were burnt, because they would not deny their faith.

EUGEN. Did Mary proceed in this spirit of perfection from motives of virtue?

ERAST. It is allowed she did. Her father Henry VIII. was a tyrant from vicious principles, but the enemies of Mary admit she was one from virtuous principles. She had imprisoned her sister Elizabeth, from a fear that she would take part against her, Elizabeth being in her heart a protestant; and nothing but Mary's death in 1558 prevented that of her sister's.

EUGEN. Did she mean then to take away her life?

ERAST. It was not absolutely so declared, but it was universally thought that Mary waited only for some favourable pretext to do it.

Elizabeth now ascended the throne amid the acclamations of the people. During her confinement she cultivated her mind and learned the different languages and sciences, and commenced her reign with the re-establishment of protestantism; and it is to the measures she pursued and the plans she fell upon, that this country owe the blessings of the present established church. But whilst she was thus securing peace at home, the neighbouring nations, France, Scotland, Spain and the Pope, were all combined against her.

EUGEN. Was not her title to the crown disputed?

ERAST. Yes, by her cousin Mary, queen of France and Scotland, and this lady's cause was supported by the popish faction: but it ended in the fall of Mary, for when her husband, the king of France, died, she came over to England, where, by a breach of hospitality, Elizabeth

Elizabeth seized her person, kept her confined eighteen years and then brought her to a sham trial and cut off her head.

EUGEN. Did the neighbouring nations disturb the reign of this queen?

ERAST. Very little. Elizabeth had a great deal of wit and cunning, and contrived, by fomenting disputes upon the continent and setting the states there at variance among each other, to divert their attention in a great measure from this kingdom. Her brother-in-law, Philip II. King of Spain, who would have married her on the death of her sister, sent a large fleet to invade this country, but by the skill and courage of the admirals and the favour of providence, this fleet, called the *Spanish armada*, was destroyed. The Spaniards are said to have lost 81 ships of war and 13,500 men.

EUGEN. Such a blow could not be owing to an engagement?

ERAST. Not wholly so; they suffered much before our eyes, but more by a storm; for the seas and a tempest finished the destruction which the English arms begun.

EUGEN. How long did Elizabeth reign?

ERAST. Forty five years; she died in 1603, in the seventieth year of her age, but not before the people were tired of her: this is evident from the general joy testified by all ranks at the accession of her successor, James VI. of Scotland, son of that Mary she had put to death.

EUGEN. What relation was James to Elizabeth?

ERAST. Third cousin. James was the son of Mary, and Mary was the grand-daughter of Elizabeth's aunt, the sister of Henry VIII. Thus were the two countries of England and Scotland united under one monarch.

King James came to the throne with the universal approbation of all orders of the state, for in his person was united every claim to the crown, that either descent, bequest, or parliamentary sanction could confer.

EUGEN. Did James in no wise resent the putting his mother to death?

ERAST. He made an attempt to invade England with an army, but policy soon induced him to drop it, England being too powerful at that time. However, when he came to

to the throne, he would not wear mourning for Elizabeth nor suffer any one to appear at court in black.

James began his reign by labouring to unite both kingdoms into one, but the jealousy of the English put a stop to it for the present, lest the offices in the English court and government should be disposed of to Scotchmen.

EUGEN. Were not the kings of Scotland more despotic than the kings of England?

ERAST. Yes; and James wished to govern his English subjects in the same way he did his Scotch ones, which occasioned numberless disputes between the king and parliament. He was for raising money occasionally without the consent of parliament, which the parliament always opposed; and this matter being carried to great lengths by his son in the next reign, cost Charles I. his life, as I shall have occasion to explain to you hereafter.

EUGEN. Was there not a plot laid in this reign, to blow up the parliament with gun-powder?

ERAST. There was. It was a plot of the Roman Catholics, to destroy the king and parliament at one stroke. Having been refused some indulgencies they requested. For this purpose they contrived to stow many barrels of gun-powder in the cellars under the parliament-house, which they meant to set fire to, when the king and parliament were assembled. For this deed of desperation a number of persons united, and how horrid soever the contrivance, every member seemed faithful and secret in the league; every thing was prepared to their wishes, and the conspirators expected the day with impatience. A remorse, however, of private friendship, saved the kingdom when all the ties, divine and human, were too weak to do it. One of the conspirators, desirous of saving the life of an intimate friend, cautioned him, ten days before the meeting, not to attend the house, and sent him a mysterious letter for this purpose. The letter was not soon received than the contents of it were communicated to the secretary of state, and the king was the first person who unravelled its meaning. Accordingly the cellars were examined the night before the meeting of parliament,

whole plot was discovered. The ringleaders were  
after discovered and put to death.

EUGEN. Is it not from a daughter of James I. that  
present royal family sprung?

ERAST. It is. This daughter was married to the  
elector palatine, who soon after became king of Bohe-  
mia. And this lady was the mother of the princess So-  
phia, mother of George I<sup>st</sup>.

EUGEN. How long did James I. reign over this  
kingdom?

ERAST. Twenty-two years. He died in 1625, and  
was succeeded on the throne by his second son, Charles I.  
his eldest son Henry, having died before him.

EUGEN. This was the prince that was put to death  
by the people?

ERAST. It was. For though no monarch ever came  
on the throne of England with a greater variety of fa-  
vourable occurrences, yet, as his father had considered the  
royal privileges as sacred pledges, and defended them to  
the utmost of his power by words, it was Charles's mis-  
fortune to assert them by action. He wanted to govern  
the people, who had for some time, learned to be free, by  
maxims and precedents that had their origin in times of  
ignorance and slavery. In short, he wanted to be despo-  
tic; and, when his parliament was not conformable to his  
wishes, he would immediately dissolve it. From small  
sides he proceeded to greater, and when the parliament  
found, that the king was disposed to be arbitrary, they  
were determined to grant no supplies, or raise him any  
money, till their grievances were redressed.

EUGEN. I have understood, he raised money without  
the concurrence of his parliament?

ERAST. When they would not vote any supplies, he  
did arbitrary impositions on trade, which many refused  
to pay, and extorted money from individuals under a pre-  
text of borrowing it; for, as he had a war to maintain  
with France and Spain, large sums of money were conti-  
nually wanting.

EUGEN. And did the parliament raise him no money?

ERAST.

ERAST. Sometimes it would and sometimes it would not. This so embarrassed him, that he proceeded great lengths to procure it. At last, the parliament refused it, raised an army in their own defence, (for there was no standing army at that time) and the king raised an army likewise. This was the beginning of the civil wars that continued eight years, and ended with the execution of the king, in 1649.

EUGEN. How was that event brought about?

ERAST. The parliament-forces were commanded by Oliver Cromwell, and the king's forces by himself. After a variety of battles, in different parts of the kingdom, and a deal of blood shed every where, Charles was taken prisoner, tried for high-treason against the state and beheaded at White-hall.

EUGEN. What became of his family?

ERAST. During the civil wars, his queen and son fled to France, and were there protected, she being a daughter of France.

EUGEN. How were matters disposed in England on the death of Charles?

ERAST. Oliver Cromwell, who was a leading man in the faction, was appointed protector of the kingdom for life, and the constitution from being monarchical, immediately became republican, which continued all Cromwell's life.

#### DISCOURSE IV.

THE SAME SUBJECT CONTINUED.

#### The Third Period.

EUGEN. DID Charles II. son of the deceased king, take no steps to recover his kingdom?

ERAST. He came over to Edinburgh, was there received with all the formalities of a crowned head, and had an army raised in his defence. Cromwell, however, marched  
forces



es into Scotland, and after a little opposition, Charles was obliged to fly, and escaped his pursuers by disguising himself in the dress of a peasant.

EUGEN. How long was it before Charles II. was restored to his succession?

ERAST. Not till two years after Richard Cromwell, son of Oliver, had succeeded his father as protector of the common-wealth. Richard, was by no means equal to his father, he had nothing active in his disposition, had no other talents for business, any knowledge of government, or any ambition or importance: of course, it was planned among the king's friends, to bring him back to the throne.

EUGEN. General Monck they say, was very instrumental to this?

ERAST. It was owing chiefly to him. He had begun his fortune under the command of Charles I. and was taken prisoner in his service. On the death of his master, he was released from a long confinement, and had a command under Cromwell. His loyalty however prevailed over every thing, and being at the head of 12,000 Scots, he determined to restore the royal family, but used every precaution necessary for their safety and his own. Being at last, commander in chief of all the forces in England, Scotland and Ireland, he marched to London, intimidated the parliament, and compelled them to a restoration of the royal family. This took place in 1660, and Monck went to Dover, and received the young king as he landed.

EUGEN. Did Charles II. on his coming to the throne, avenge the death of his father?

ERAST. In some measure he did. The bodies of Cromwell and some others, were taken from their graves, dragged to the place of execution, and there hung up a whole day, and afterwards buried under the gallows, and out of eighty persons then living, and concerned in the death of Charles I. ten were executed. Had Charles II. been an active monarch, he might have been an absolute monarch; for the parliament was all obedience; but, instead of desiring an ascendancy over them, he was content to be a humble dependant on their bounty.

EUGEN.

EUGEN. It was in this king's reign I believe, that the great plague ravaged in London ?

ERAST. This happened in the year 1666, swept more than 100,000 of it's inhabitants, and was immediately followed by a conflagration, which burnt for three days, and almost destroyed the whole city ; but the spirit of the people soon surmounted these calamities, and London rose more beautiful from it's ruins. The city was supposed to have been fired by the Roman catholics, and the monument in London was erected as a memento of the catastrophe.

EUGEN. Was not Charles a man of great gallantry ?

ERAST. Very much so : he kept several mistresses and enobled them all. From these have sprung several of our noble families, the dukes of St. Alban, Grafton, and Richmond. As the king was not married, and his brother James, duke of York, was a declared papist, the parliament passed a law to exclude him from the throne ; but notwithstanding this, on the death of Charles, which happened in 1684, his brother succeeded him, as James II.

EUGEN. And without opposition ?

ERAST. Every opposition seemed to vanish at his accession. He made an early declaration in favour of the church of England, and thus became popular ; for the people crushed a rebellion of the duke of Monmouth, who was a natural son of Charles II. and the troubles attending it ended with his execution.

EUGEN. What was the duke of Monmouth's plea for rising ?

ERAST. He claimed the crown, under an idea that the king was married to his mother ; but it proved otherwise.

EUGEN. James, however, was not a protestant in his heart ?

ERAST. No ; he had married a Roman catholic lady, the daughter of the king of Spain, had Romish priests about him, abetted all of that persuasion, and received a nuncio or legate from the Pope.

EUGEN. And what was the consequence ?

ERAST. The church of England took the alarm, and many great men in England and Scotland, applied for re-

to William, prince of Orange, who had married James's eldest daughter. He was a prince of great abilities and a declared enemy of the papists.

EUGEN. And what relief did he afford them?

ERAST. William, being an ambitious prince, all his passions were levelled at power, and he no sooner received an invitation to come over to England with an army, than he equipped a fleet sufficient to transport 15,000 men. James now saw his errors and would have retracted his measures in favour of popery, but it was too late. William sailed from Holland and landed at Torbay, in Devonshire, with 13,000 troops. The people joined him and the nobility who formed the court and council of James, left their old master to solicit protection from the new.

EUGEN. How did James act in this case?

ERAST. He sought assistance from France and Germany, but in vain. He was, however, at the head of 6,000 men, but when he was told that his favourite daughter Ann had gone over to the prince of Orange, his spirits sunk; and, meeting with little encouragement from his council, he thought of nothing but flying to France; accordingly he sent away his queen and son, then six months old, and soon after followed himself; thus abdicating the crown, and leaving his daughter Mary and her husband in possession of it. This event is called the *Revolution*, and took place in 1688.

EUGEN. What became of him afterwards.

ERAST. Being arrived in France, he found protection there, and enjoyed, for the remainder of his life, the empty title of a king, and the appellation of a saint.

EUGEN. Did he make no attempts to recover his kingdom?

ERAST. The French king assisted him with a fleet and some troops, to assert his claims; and he set sail at Brest, landed at Kinsale in Ireland, and was received with open arms by the catholics in that kingdom; but William followed him there, gave him battle at the Boyne, defeated him, and obliged him to fly the kingdom. Another attempt was made the next year, to send a number of French

French troops into England ; but, the French fleet being opposed by an English one, and beaten, all future attempts were given over, and king James passed the rest of his days at St. Germain, a pensioner on the bounty of the French king, the liberality of his daughter and friends in England, and died in 1700. His son and grandson afterwards made attempts on the crown of England, in 1715, and 1745, as I will shew hereafter, but were all repulsed.

EUGEN. How was William received on his coming to London ?

ERAST. With all the congratulations imaginable. The people having prescribed to him the terms by which he was to rule, offered him the crown jointly with his wife, and they were crowned by the titles of William III. and Mary, king and queen of England.

EUGEN. Did William reign after the death of his queen ?

ERAST. Some few years only ; for he was naturally of a feeble constitution : his death was hastened by a fall from his horse, in March, 1702 ; and he was succeeded by Anne, the next daughter of James II. She was thirty-eight years old when she began to reign, and as the French king, thought proper to countenance her brother, who was called *the Pretender*, she waged war with France. The duke of Marlborough was her general, who, was so able and successful as to carry every thing before him. He fought a great many battles and gained them all. Blenheim, Ramillies, Oudenarde, Lafeet, &c. The manor of Woodstock, in Oxfordshire, was conferred upon him for his services, and Blenheim-house built for him, and now kept up by government.

EUGEN. Were there any remarkable things happened in her reign ?

ERAST. Gibraltar, a fort belonging to the Spaniards, and deemed impregnable, was taken by Sir George Rooke, and continues in our possession to this day.

And the union, between Scotland and England, was effected and took place in 1707.

EUGEN.

EUGEN. I think you told me that these countries were united before, by James VI. of Scotland, succeeding to the crown of England?

ERAST. I did, but this is not the union I mean. Before 1707, the two countries were governed by separate parliaments, as at present it is with England and Ireland, but now the Scotch Peers choose sixteen of their own body to represent them in the English parliament; and the people of Scotland choose forty-five members, who sit in one house of commons, and the Scotch parliament exists no longer. And, from the date of this union, the two kingdoms have gone by the name of Great-Britain, the subjects of both enjoying a communication of privileges and advantages.

EUGEN. Had queen Anne any issue?

ERAST. She was married to George, prince of Denmark, who lived with her, and by him had one son, who died before her, in his sixteenth year. Queen Anne died in 1714.

EUGEN. Who succeeded her?

ERAST. If you recollect, I told you that James the first had a daughter, married to the king of Bohemia. This daughter left a daughter, the princess Sophia of Hanover, on whom the parliament of England settled the succession, but as she died a few days before Queen Anne, the crown fell to her son, George I. elector of Hanover, then fifty-four years of age; for with queen Anne ended the family of the Stuarts.

EUGEN. What is the name of the present royal family?

ERAST. Gwelph.

EUGEN. What became of the son of James II. whom he took over with him to France?

ERAST. On the death of his father, in 1701, he was proclaimed king of England, by the French king at St. Germain, and for some time treated as such by the courts of Rome, France, Spain and Turin. He resided at Rome, where he kept up the appearance of a court, and continued firm in the Romish faith till his death in 1765. He left two sons, Charles Edward, born in 1720, who, on

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his

his father's death repaired to Rome, but, as the Pope would not receive him as king of England, he returned to Florence, and is now living, under the title of Count Albany. Henry, his second son, is a cardinal, and known by the name of cardinal York.

EUGEN. Did not this James, the old Pretender, make an attempt on the crown of England ?

ERAST. Yes. In the year 1715, one year after the accession of George the 1st. he was proclaimed king, in Scotland. Some noblemen in that country, took the field in his behalf, and marched their forces into England, but they were soon driven back by the king's forces, under the duke of Argyl, and the Pretender himself, who landed in Scotland, in the interim, was obliged to decamp.

EUGEN. By this it appears, that the crown of England is by no means hereditary.

ERAST. It certainly is hereditary, but subject to alterations in that inheritance, by the parliament ; that is to say, when parliament does not interfere for wise and politic reasons, it then descends to the next heir.

EUGEN. The succession I find, has often been altered.

ERAST. It was altered in Henry IV. Henry VII. and, now again in George I.

EUGEN. How long did George I. reign ?

ERAST. Upwards of twelve years. He died suddenly in his journey to Hanover, in the year 1727, and was succeeded by his son, George II. who was much inferior to his father in point of abilities.

EUGEN. It was in his reign I believe, that the famous Sir Robert Walpole was minister ?

ERAST. It was, and to him chiefly was owing the venality of parliaments ; for, those whom he could not bring over to his measure by true policy, and fair reasoning, he contrived to buy over by pensions, honours and offices.

EUGEN. What was the rebellion in this king's reign owing to ?

ERAST. To an attempt of the old Pretender's son to recover the crown, which his father had failed in.

EUGEN. And was he more successful ?

ERAST.



ERAST. No ; the French assisting him as they had  
 ne his father, he landed in Scotland, in the year 1745,  
 d, though he brought no troops over with him, by means  
 the chiefs of some Highland clans, who armed their  
 als, he soon found himself at the head of 1500 men,  
 d invited others to join him. He marched into England  
 d his army gathered as it passed. He was proclaimed  
 ng of England, at Edinburgh, and promised, if he suc-  
 eded in his enterprize, to dissolve the union between  
 ngland and Scotland, which was disagreeable to the  
 , but over orders of the people, and to redress all their grie-  
 undes ; but it answered no purpose. An army was sent  
 t of England against him, gave him battle, beat him,  
 d obliged him to fly again to France. As in the rebel-  
 on of 1715, some few noblemen that took the lead were  
 eheaded ; so it turned out in this. Many were taken  
 risoners, and some put to death.

EUGEN. Did this young prince readily escape ?

ERAST. Not readily. He was an unhappy wanderer  
 ear six months, from mountain to mountain ; a wretched  
 spectator of many executions, brought on by his ill-guided  
 mbition ; hemmed round by pursuers, till, at last, a vessel  
 om St. Maloes, took him on board, and carried him  
 o France in safety.

EUGEN. When princes can meet with such misfor-  
 nes, let private persons who complain of the miseries of  
 fe, bless God and be happy !

ERAST. Misfortunes indeed ! For thus sunk all the  
 opes and ambition of this young adventurer ; one short  
 our deprived him of imaginary thrones and sceptres, and  
 educed him from a nominal king to a distressed forlorn  
 outcast.

EUGEN. What family had George II.

ERAST. He had two sons and several daughters. His  
 ldest son Frederick, father of the present king, died  
 rince of Wales. George II. died suddenly, in October,  
 1760, aged seventy-six, after reigning thirty two years,  
 and was succeeded by his grandson, our present king, son  
 of Frederick, prince of Wales. To acquaint you with  
 the many occurrences of this reign, as they are chiefly

within your own memory, would be useless. I shall mention to you the loss of our colonies in America.

In the year 1765, an act was passed here for laying stamp-duty on the British Colonies of North America which the people there thought an infringement on their privileges; as by their charters they claimed a right of raising the quota they were obliged to pay towards the support of government, in their own way; for they had assemblies or parliaments of their own as we have. As soon as it was known in North America that this act was passed, the whole continent was in a flame, and all the stamped paper sent over was burnt as soon as landed. When the minister here was informed of this, they gave the matter up, and an act was passed to repeal the one that was so obnoxious, and all things were quiet again. But a year or two after, the British parliament, not being able to lay an absolute duty or tax on any commodity sent on to America, as this would be raising money on the people without their own consent, attempted to affect the same thing in another way; for, to enable the East-India company to pay the state a large annual tribute, they allowed them to export their teas duty-free. The Americans, aware of this contrivance, opposed it unanimously, burnt all the tea there imported, and in 1773 boarded several ships in Boston harbour and threw the cargoes of tea into the water.

This conduct excited so much indignation in the government of England, that they proceeded to rigorous measures: they blocked up the port of Boston and would not suffer it to have any trade. The Americans now combined, raised an army, and a civil war was the consequence. This was continued to the year 1783, when it ended in the sovereignty and independence of that country; and was the greasest loss this nation ever sustained.

come B O Y, learn to be Wise.

DISCOURSE I.

By Way of INTRODUCTION.

ERASTUS AND EUGENIUS:

ERAST. **T**HIS is just what I wished for, an agreeable shade ; let us sit down, Eugenius, and profit by it.

EUGEN. For my part, Sir, I am not the least fatigued ; I could walk here from morning to night without being weary.

ERAST. At your age I should have said the same ; as you are as old as me, you would hold a different language.

EUGEN. It is very true, but before I reach forty years, I have, please God, a long way to go.

ERAST. Alas ! my child, though you should live twenty, thirty, fifty years ; that interval which seems to you so considerable, will escape you as a fleeting shadow. It is very remarkable that the more our years advance, the shorter our years seem to be. In fancy, weeks appear to be months, and months years.

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EUGEN.

EUGEN. And why this ?

ERAST. Because, at that time, life, exempt from embarrassment, from care and anxiety, is wholly devoted to pleasure ; but no sooner are we entered into the busy scene of the world, than care, chagrin and business crowd in upon us, and succeed with so much rapidity that we are scarce sensible of our existence. You are, my dear Eugenius, in the very spring-tide of life, and it would be a blessed time, if you were thoroughly sensible in what true happiness consists. Man, if I may use the expression, goes out of the hands of nature pure, full of innocence and candour ; peace, joy, the liveliest and purest pleasures divide his hours. He is like a young plant, which grows, and which wants only the care of a skilful and industrious hand to bring it up an ornament to the garden. The infant mind is like soft wax, to which we may give any kind of form. The soul, at that period, free from prejudice, from vice, from those passions that tyrannize over the greatest part of mankind, is susceptible of good and virtuous impressions. The mind is a fertile field that requires only good culture and good seed to make it bring forth, in due season, a plentiful harvest. In short, can we suppose Eugenius, that man would ever become so vicious and so wicked, if his mind were early formed to virtue ?

EUGEN. I hope, Sir, you do not allude to me in this, for I should be unhappy if you thought me of a wicked turn. If you will assist me with your advice, probably I may be as good as you can wish.

ERAST. That I will with pleasure ; and if you second my intentions, you will one day be not only pleased with me, but with yourself.

You are no longer, my dear Eugenius, in the infant state of life, when man is too weak to listen to the voice of reason ; you are sixteen years of age, a time when the mind begins to open, and form a judgment of what it sees ; a time when young men are capable of perceiving and knowing what is to constitute their well-being. Could I have the happiness, my friend, to make you sensible from this moment of the value of a good education, how estimable men

## INTRODUCTION.

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and of what use knowledge is in the commerce of life, you would be enflamed with a desire to learn and know. What is it that distinguishes one man from another, but his capacity and knowledge? Does not the ignorant man, he who has no talent, no acquisition, resemble the brute beast, who knows only how to eat, to drink and to sleep? Whereas he who has understanding and knowledge, is distinguished everywhere, he is useful to himself and to society, and is an honour to human nature. Whilst neglect and contempt ever accompanies him who is devoid of merit, the man of understanding has a thousand advantages, and is revered and respected by all who know him.

EUGEN. I should be really ashamed to be reproached with want of understanding.

ERAST. Well then, my dear, let us endeavour to avoid it. Let us apply ourselves with alacrity. Charmed with the emulation I discover in you, I will double my attention to you; I will not consider you as a boy, but as a reasonable young man, - as my friend. Hitherto in our walks we have discoursed of trifles and a thousand indifferent things that answered but little purpose; in future our conversations shall be more interesting, more instructive, and at the same time, far more agreeable.

EUGEN. With all my heart, Sir; and upon what shall they turn?

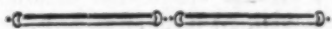
ERAST. Upon the most useful and more necessary knowledge in the commerce of life, that state of life to which you are called. Will you not rejoice to know the nature of the world, and what is done in it? We will turn our thoughts to every thing about us; we will study the great book of nature; we will contemplate the productions of the Creator: and we shall then see throughout, the most striking proofs of his power, his wisdom, and his love to man. Do you approve of the plan?

EUGEN. Certainly, Sir, but if it should happen, that at any time I should misunderstand you, you will excuse the liberty I shall take, in asking a further explanation.

ERAST.

#### 4 ON MAN, AND EDUCATION.

ERAST. Without doubt. You shall ask me what you please, and I will satisfy you to the best of my knowledge; and be assured, the more questions you ask me, the better pleased I shall be. But do not imagine I am proposing to you a study or a disquisition of subjects. No, my friend, our conversation shall be real amusement; and you will be surprized to find that in the course of our evening walks you will improve fast in knowledge, even without pains and without study. I will endeavour, however, to throw your thoughts into some order, lest want of arrangement should lead you to forget what you hear.



### DISCOURSE II.

#### ON THE NATURE OF MAN, AND OF EDUCATION.

ERAST. **A** GREEABLE to our plan, my dear Eugenius, let us begin by casting our eyes upon ourselves, and endeavour to know who and what we are.

EUGEN. Is it possible that we can need an enquiry of this kind? Are you not Erastus, and am I not Eugenius?

ERAST. Such is not the knowledge I allude to. I would have you learn, at least remember, that you are man.

EUGEN. That I am man! Do not I know that already?

ERAST. I believe you know it; but I am certain that you have thought very little about it, and that you have not yet entered into the distinction between man and other creatures about him. By what chance is it, that you and I, and all the persons upon earth are what we are?

EUGEN. It is not chance that has made us what we are, but God.

ERAST.



## ON MAN, AND EDUCATION. 5

ERAST. You are right. We owe to God alone every advantage that we have, and that we are such things as we find ourselves; cloathed, walking, discoursing, in a word, thinking and rational animals; whilst there are upon the earth a prodigious quantity of creatures of a different kind. But tell me, why are they not called man as well as us, since they are born, grow, and die like us?

EUGEN. Because they are not endowed with reason.

ERAST. True. It is reason that essentially distinguishes us from brutes, but what is it that distinguishes man and brutes from all these plants; from this tree, for example, which lives and grows like us, and like that colt that bounds across the meadow?

EUGEN. I know no difference, unless it be that I and that animal utter sounds, run, jump, whereas the tree neither speaks nor moves.

ERAST. But this stone which I touch with my foot is equally dumb and immoveable, and yet it is neither a tree nor a plant. Learn then the principal difference between a brute, a plant, and a stone. The brute lives and at the same time has certain senses, the plant lives also, but has no sense, and as to the stone, it has neither life nor sense.

We have in common with the brutes the natural senses of the body; for example, sight, smell, hearing, tasting, and feeling; and, in general, in animals they are more delicate than in man. The cat has a better sight, the dog a better scent, and the hare a greater power of hearing. The plant has nothing in common with man and brute but life, that is to say, vegetation. The stone has nothing in common with either one or the other but the substance or matter of which it is composed. We are formed from the dust of the earth, and to that dust we shall return.

Let us look into ourselves now. God alone has made us what we are. Were we to examine the structure of our bodies, we should find, that the minutest part of us is finely formed to answer the purpose for which it was designed. Our whole frame is such an exquisite piece of mechanism, as no human art could complete.

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complete. Could we see our internal make, we should stand much more amazed, than we do in examining the work of a watch; and to the curious, philosophic eye we should appear as much more beautiful than we naturally are, as the inside of a watch is more beautiful than when covered with its cases. God having then formed us as we are, had he pleased, he could have continued us in our original nothingness; but he thought proper to draw us forth, and place us here upon the earth among millions of objects of which the earth is full. He has, in short, made us man. And what is the human individual? Is he not the most noble creature that has issued from the hand of the Almighty? The only animal that reasons, thinks, can reflect upon itself and raise its mind even to the author of its being; in a word, is he not the monarch of all that exists? Have you ever attended to that pre-eminence of man over all the other objects of nature? Do you comprehend the greatness of your privileges? What think you of this, Eugenius?

EUGEN. I am confounded and astonished, Sir, at what you tell me. From this moment only, have I begun to perceive the remarkable kindness of the Creator, in making me what I am. I own, till now I never turned my thoughts upon the subject.

ERAST. Is it sufficient to be sensible of the advantages God has given us? Is there nothing owing to the giver of them?

EUGEN. Certainly, Sir; our gratitude and thanks are due to him.

ERAST. We not only owe him gratitude, but also our love; and as we receive every good gift from him, to whom should we apply in any of our wants but to him? Hence then the necessity of our religious duties: it is our duty not only to thank him, and to honour him, but also to pray to him. In performing this duty we do no more than what is right, than what good sense and the sentiments of the heart point out: nay, were we placed here on earth, merely as the brute to live and die, and without any other hope, we should equally owe a homage to the Divinity, for endowing us with reason and making us so much superior to  
other

her animals; but when we come to consider the many acts of kindness our Creator has bestowed upon us, we should fail in our duty, if we did not give him all our heart and all our love. But is there nothing else that distinguishes us from brutes?

EUGEN. We have a soul that shall never die.

ERAST. There lies the pre-eminence that chiefly marks the difference between men, and brutes and every other animal on the face of the earth. Our bodies, which are merely organized earth, will share the fate of other animals, but the more noble part of us, the soul, is ordained to live for ever. Now, why has God given us this immortal soul? How ought it to be attended to? You cannot be ignorant of this; you must remember the many lessons on this subject you have been taught in your childhood; but I wish to know what consequences you draw from the reflection, that though the body be born to die, the soul will never die.

EUGEN. It seems natural to conclude, that we ought to live well, since the soul after death, will be eternally happy or unhappy, according to our conduct in this life.

ERAST. True, my friend: you enter perfectly into my idea. I am charmed to find you comprehend, that man is born for an end worthy of himself. This is the point I am at. Nothing is more important than to think of one's latter end. St. Bernard used frequently to say to himself, "Bernard, for what end did you come into the world?" And surely, an eternity of happiness or misery is no trifling matter. He who does not study it, is little else than a mad man. Yes, my dear Eugenius, to live, as if we were not to die, or as if we had nothing after death either to hope or to fear, is the height of blindness; it is to forget that we are men; it is, in short, to debase ourselves below the brute creation. Under the want of such a thought, the state of brutes would be the most preferable; for if they have nothing to hope for after death, they have nothing to apprehend; so that all they do in life is indifferent: but man is capable of good and evil, and you find that it is not a matter of indifference

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indifference to him, for if he acts well, he will be rewarded eternally, if ill, he will be punished. The essential business of man, during his short stay on earth, is reduced to the necessity of living well. The world is to him merely a place of passage, and is an inn in his journey to the next; and it is in this road through life that he is to take care not to lose his way, since if through misfortune he has taken the wrong road, he is lost without recovery.

EUGEN. Men should therefore be extremely cautious and enquire the right road before they proceed upon their journey, and when on it submit to a calamity that may befall them, rather than be put out of their way.

ERAST. Admirably said. It is instruction alone that can teach man how to proceed, that is to say, how he ought to live, so as to act conformably to the design for which his Creator made him. Then, how is this instruction to be acquired, but by education? My dear Eugenius, you have brought me yourself to the subject on which I designed to talk to you, I mean the education of youth: and I hope you will attend to its consequences.

EUGEN. I certainly conceive that education is necessary; for without it, how can we know what we ought to know?

ERAST. True. Children are capable of nothing by themselves. They know nothing but what others take the trouble to teach them; of course how great a misfortune must it be to want the advantages of education! Judge by what you see every day. How do you find those children whose parents take no care?

EUGEN. Oh, Sir, they are wicked, quarrelsome, always ready to do evil, to ill treat and injure one another. Some will swear and say the worst of things. They pay no respect to persons; they are disobedient, untractable and slothful. They love nothing but to run about and play the fool. Should they sometimes go to church, it is only to laugh and make remarks on others, without attending to the holiness of the place and the great majesty of the divinity that dwells there.

ERAST

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ERAST. You have given a tolerable good picture of those unhappy people ; but what think you of the parents of such children ?

EUGEN. I think their parents very culpable, and that they will have to answer to God for their neglect, if their children must, in such a case, turn out very bad.

ERAST. Nothing is more true. I deplore the fate of those thoughtless parents who have not discharged this sacred duty. They will one day have a terrible account to give. Was I a legislator I would impose the severest penalties on such fathers and mothers, who have it in their power to instruct their children and yet omit to do it. They are not only the cause of sending abroad into the world, as many bad members of society as they have children, but it is probable that those bad children, will also neglect the education of their descendants, and from this unfortunate progression, a multitude of bad citizens may arise from the neglect of their ancestors. Do you feel the force of this reasoning ?

EUGEN. Very sensibly.

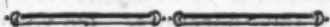
ERAST. An anecdote of antient history will make you conceive the advantages of a good education still better. Lycurgus, the Lacedemonian law-giver, desirous of shewing his people how necessary it is to form youth early, if we would make them useful to the state, took two little dogs of the same species, and brought them up in a very different manner. One he indulged in every thing, the other he inured to the chase. When age had strengthened their bodies and confirmed them in what they had been accustomed to, he brought them out into a public place in presence of all the citizens, whom he had convened together, and having set before these two dogs some dressed food, he turned loose a hare before them. One of the two dogs immediately fell to devouring the meat to which he had been accustomed, the other set off after the hare, which it presently caught. All the people applauded his design. When Lycurgus addressing the assembly, said thus, " These two dogs

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are of the same species ; see what a difference education has made between them !”

EUGEN. Lycurgus could not give posterity a more useful lesson. It is astonishing that I should never have thought of this. Oh, Sir, if children conceived, as we conceive at present, the inestimable value of education, they would be more attentive and more wise than they are.

ERAST. Alas ! Did they but know how well we wish them ; were they sensible of the many anxious hours we pass on their account, they would be more grateful than they are. But come, I see you are disposed to listen to instruction, and I will do my utmost to make you acquainted with every thing a young man ought to know. Our first conference shall be on God the author of all things, but we will defer the subject till we have more time to spare.



DISCOURSE III.

ON GOD, THE CREATION AND  
FALL OF MAN.

ERAST. **O**F all the truths, my dear Eugenius, which religion teaches, the first and most important, that which serves as the basis of all the rest, is the knowledge of a Supreme Being, the Author and Creator of all things. How do you apprehend I shall prove the existence of this Sovereign Arbiter of Nature ?

EUGEN. Nothing seems more easy, Sir. When I see a fine building, I say to myself, this superb edifice has been erected with great order and regularity. Able architect and ingenious workmen have been its contrivers and executors. So when I think of the world, and all the wonders I behold in that world, I naturally cry out, certainly these things must have been



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in the workmanship of an Almighty power, and  
 is power is the God I adore.

ERAST. You reason right. To be convinced of  
 the existence of a sovereign Wisdom, it is sufficient  
 to open our eyes and look about us. If the confide-  
 rations of the heavens, and the stars, their beauty,  
 their brightness, their regularity, and their wonderful  
 revolutions, so constant and exact, will not convince us  
 of this truth, we shall find it strongly imprinted in the  
 waves and upon the shores of the sea, in plants, in the  
 production of herbs and fruits, in the variety and  
 instinct of animals, in the structure of our bodies and  
 in the features of our faces: In short, God having  
 created us for himself, he has graven in our hearts the  
 truth of his existence. There is no people, nor any  
 nation, even the most savage, who have not an idea  
 of a Divinity. It is true, some pay their homage to  
 objects unworthy of their veneration; but it is for  
 want of a more enlightened understanding and a better  
 information.

EUGEN. They may have abilities to conceive, but  
 no person to direct their conceptions to the right  
 object.

ERAST. This is one of the best remarks I have  
 heard upon the subject, and convinces me, I shall not  
 lose my time and labour in endeavouring to improve  
 you. Let us then enquire into the nature of God, as  
 far as our capacities will carry us: but at best we can  
 have but a very imperfect idea of him; and we can  
 know no more of his attributes, than he has conde-  
 scended to discover in the Old and New Testaments,  
 which are the writings of inspired authors, dictated  
 by God himself, and as such are the precious depo-  
 sites of our faith.

Now, the attributes are there declared to be, that  
 he is *independant*, that is, that he is self-existent, de-  
 riving his existence from no other being; that he is  
*eternal*, that is to say, that he never had a beginning,  
 nor ever will have an end. That he is *infinite*; by  
 this we mean, that he has an unlimited power, and  
 possesses all imaginable perfections in a sovereign de-  
 gree; that he is a *pure Spirit*, having neither body,  
 figure,

figure, nor colour; of course that he cannot be perceived, nor touched.

EUGEN. Permit me, Sir, to interrupt you here. You say that God has neither body nor figure, where then is mention made of his hands and feet? How did it said that he appeared to the patriarchs?

ERAST. Man being limited in his understanding, as the Deity not described to him in terms with which he is acquainted, he could have no conception of what is told him. It is for this reason that such terms are made use of; and when we are told in the scriptures that God spoke and shewed himself to men, we are to understand, that it was an angel only who descended in the name of the Most High, and appeared in human form, to communicate to men the orders of the Supreme Being.

Another attribute of the Deity is *immensity*, that is to say, he fills all space, and is at one and the same moment, in all parts of the universe, confined to no particular spot or place.

He is also *immutable*, that is, not subject to change. If it be said in the Scriptures, that God is angry, or that he repents; we are not to understand by this, passion or change; but these terms express only the outward effects of his justice so described to us, that we may comprehend them.

He knows all, both the present, the past, and the future, nothing is hid from him, and he penetrates the very thoughts of the heart.

He is *Almighty*, for he would cease to be God, if his power was not immense and absolute.

He has drawn from nothing every thing that exists, and that by the sole act of his will. "Let there be Light," said he "and there *was* light."

He preserves all creatures, and guards their existence continually, for if he ceased to support them, they would sink into that nothingness from whence he first formed them.

In short, nothing happens in this world without his order and permission. God then disposes all the events of the world. The smallest action of every creature, the least thought of the mind, is all regulated by his  
infinite

finite wisdom. And in this administration, this government of the universe, which seems to us so immense, but which to him cost far less trouble than looking of the eye to us, he had no other object in view than the manifestation of his glory to all created beings.

EUGEN. But, Sir, if God consulted only his glory in all that passes here, why does he permit, for example, the many disorders which reign among men?

RAST. He permits evil, to draw from it a greater good. If he afflicts good men in this life, it is to reward their virtues in another. If he gives the wicked a temporary prosperity, he makes use of their malice, in order to exercise his justice or his mercy upon his creatures. Such is, my friend, the idea which God has given us of himself and of his attributes.

EUGEN. What idea have you of angels?

RAST. My idea of angels is, that they are spiritual creatures, not formed with bodies, of course not capable of being seen, perceived or touched; for the essence of a spirit is to have neither body, form, nor colour. And if some angels have appeared to men, as mentioned just now, by order of the Almighty, they have put on an apparent body, rather than a real one.

Angels were created for eternal life, (that is, never to die) to know God as he is, and to enjoy him everlastingly. They are endowed with a very pure understanding, so as to know what is good, with a will well disposed to love, and every necessary grace for continuing in the love of the Creator, and enjoying everlasting happiness.

Many of them, however, lost themselves by their pride. Fancying themselves more perfect than God himself, or at least coveting to partake with the Supreme Being, the exercise of his almighty power, they sought to withdraw themselves from his controul. The Lord, to punish this audacious sacrilege of their black ingratitude, threw them headlong down into a dreadful abyss, called hell, where remorse and despair will for ever torment them. The rebellious angels are called Devils, Powers of Hell, Demons, Malicious Spirits, and

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and Angels of Darkness ; and we have given to one whom we suppose their chief, the name of Satan.

EUGEN. Are these demons then confined in hell ? If so, why is it said that the devil " is roaming about seeking whom he may devour ? "

ERAST. These fallen spirits suffer that eternal punishment due to their rebellion, but this does not prevent many of them wandering over the earth until the day of judgment. These are constantly endeavouring to draw men into sin, that they may have companions in their misfortune.

EUGEN. But, Sir, why does God, who is infinitely good, suffer them to seduce mankind ?

ERAST. For the same reason that I told you of permitted evil ; that he may draw from it a greater good. We are to resist the temptations of the devil, and he that resists them will have everlasting life.

EUGEN. Can you give me a better idea of the Creation, than what the Scriptures afford ?

ERAST. All our information on this head is gathered from the Scriptures, that historical part written by Moses. I may possibly help you to form some conception of it ; but the whole can only be imagined. It is supposed that this globe, that is, the earth, before the creation, was a confused mass of matter, for we can speak only of the planet we inhabit, which we have given the name of Chaos. That though the Almighty took the space of six days to complete his purpose, he could have given being to every thing at one and the same instant, for he had only to will it to say " Let it be " and it was. Having in one day created the Light ; in another, the Heavens and the Earth ; in a third, the Waters ; in a fourth, the Sun, the Moon and the Stars ; in a fifth, the inhabitants of the Air and the Waters, that is, birds and fishes ; on the sixth day created every terrestrial animal ; and done, desirous of giving the world, so formed, a master and placing upon earth a rational creature, who might partake with the angels (before created) the happiness of praising the Lord, he made man after his own image ; that is, the soul of man, in imitation of the rational faculties, though in a much inferior degree.

EUGEN.

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EUGEN. He was formed, we are told, of the earth ?

ERAST. We are to suppose he formed his body of the earth, and then breathed into him a living soul, which is the principle of human life.

EUGEN. I have been always given to understand, that the blood is the principle of life, for if we were to take from a man all the blood in his veins, he would die.

ERAST. It is true that such a man could not live; but we must not hence conclude that the blood is the principle of life : it is only the instrument, and there is a great deal of difference between the principle and the instrument. In writing, would you say it is the pen that writes ? It is the pen certainly that traces the character, but it is the hand that directs the pen, and the soul that guides the hand. In the same manner the soul gives motion to the blood, and directs the circulation, and as this motion and circulation is the instrument of life, it follows that the soul which directs them is the principle.

EUGEN. As the soul is so necessary ; let me know, you please, its nature.

ERAST. The soul is an immortal spirit, created after the image of God.

In the first place it is spiritual, that is to say, it has the same properties as angels have, to have neither body, figure nor colour, of course, not to be seen, received or touched. It is thus reason proves its spirituality.

It is, in the second place, immortal, that is to say, it will exist for ever, not independant of God, but with his permission, for as he created the soul, he could certainly annihilate it.

EUGEN. In what manner is the soul and body united ?

ERAST. It is impossible to answer that question, but by conjecture, it being one of the mysteries of nature of which we are at present unacquainted. We are convinced of the union, but no one can tell how. All that experience will permit us to say, is, that the soul continues with the body, whilst the body preserves the organs necessary to carry on the different operations

of

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of the soul, and that it leaves it, when the harmony of this wonderful machine is destroyed. Then man ceases to be, for that which constitutes man, properly speaking, is the union of soul and body.

EUGEN. How did God form the soul of the man?

ERAST. The Scriptures teach us, that God having formed the body of earth, breathed into it, and it became a living soul: but what is this breathing of God? The expression can only indicate the spirituality of the soul.

EUGEN. You will excuse, Sir, my impertinent questions. Curiosity, which brought on this great subject, leads me to it. I have but one more to ask, and that is, whether God creates every soul, in uniting it with the body, or whether the soul of man, although spiritual and immortal, is an emanation of, and springs from, the soul of Adam our first parent?

ERAST. Some of the fathers of our church have refused to decide upon this question; but St. Jerome, St. Ambrose, and others, have taught that God creates every soul when he unites it with the body. This is the general opinion of divines, as conformable to Holy Scripture.

EUGEN. I have often enquired whether animals have souls, but could never get a right answer.

ERAST. Men are divided upon this subject, some have thought they have; but the far greater part believe the contrary. As you have read the Bible through and through, and are tolerably well informed in Scripture History, give me an account, Eugene, of the creation of the first woman.

EUGEN. After God had created man, we are told that the Lord threw Adam into a deep sleep, and whilst he slept, took from him one of his ribs, which he formed the woman, called her Eve, and presented her to Adam when he awoke, and that Adam at first seeing her, cried "This is bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh."

ERAST.



GOD, THE CREATION AND FALL. 17

ERAST. And do not you remark in these words, institution of marriage?

EUGEN. Clearly. But there is one thing that embarrasses me much in this account. It is not said that God gave a soul to Eve as he did to Adam. Have women therefore no souls?

ERAST. It was not necessary that the Scriptures should say so. God in creating woman designed to make her a fit companion for Adam: to do this he would do no less than endow her, as he did the man, with reason, and give her a soul with the same properties and privileges.

EUGEN. How is it then that we see the generality of women have less understanding than the men?

ERAST. Be cautious how you give into this. It is certainly true that a great number of women have faculties equal to a like number of men, but this difference rises, not from the nature of the soul, but from want of equal education, and from the delicacy of their frame.

The education of girls is very much neglected, particularly among the better sort of people. Instead of applying to study, their time is spent in trifles, and in luxurious idleness, which enervates their mind, and weakens their bodies. And what is the result? They know what they ought to be ignorant of, and are ignorant of what they ought to know. But let us proceed on the subject we were upon.

After the creation of the man and the woman, God, who formed them only to make them happy, placed them in a delightful garden, where nature seemed to have collected all her riches. They were to cultivate and take care of this terrestrial paradise of which God gave them the command, except of one tree, which he forbade them to touch, upon pain of death. The cultivation of this garden, whilst man continued innocent, was not a work of labour, (as the earth produced every thing spontaneously, that is, of itself) but a sweet and tranquil employ, which varied every instant and furnished them with motives to adore and praise the bounty of the Creator. Blessed with the natural lights of which man is capable, we do not trace in Adam  
and

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and Eve any of that gross ignorance which obscured our understanding in the instant of our birth. No defect in judgment and reason tarnished the beauty of their minds. They were at full liberty to act as they pleased; and had a will well disposed to do right without any determined inclination to evil. God gave them all the assistance, all the grace necessary, if they made a proper use of it, to procure them eternal life, and without which they could not obtain it. But regardless of their interest, they sinned.

EUGEN. And how?

ERAST. I told you, that God left them at full liberty to make free with every thing in the garden but one tree, which he called the Tree of knowledge of good and evil, because in abstaining from it they would have been happy and have known no evil; whereas, in eating of that tree, they became unhappy, and consequently, by fatal experience, became acquainted with evil.

EUGEN. Was it not an apple-tree?

ERAST. That is of little consequence. The word which the Scriptures express it by, is that which we translate *apple*, though it expressed in general all trees that bore fruit.

EUGEN. But why did God lay our first parents under such a prohibition?

ERAST. To give them an opportunity of deserving, by their obedience, the happiness he designed for them; and remark the goodness of the Lord even in this prohibition. He might have contented himself with simply forbidding man the use of that dangerous fruit; but no, he laid before him the consequences of his disobedience, and the misfortunes that would follow his transgression. We read, however, that in spite of such interdiction, the devil, in the form of a serpent, tempted Eve to eat, and she prevailed with her husband to do the same.

EUGEN. What happened to them after this?

ERAST. Guilt stared them immediately in the face; they became instantly sensible of their crime, and God, to punish their disobedience, told the man that the earth should henceforth produce thorns and briars.

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ers, and that he should eat his bread "in the sweat of his brow;" and as to the woman; that she should bring forth children with pain, and be under the control of her husband all her life: but this was not all, they were from that instant made subject to infirmities and death; their inclinations got an evil way and inclined them to sin; their liberty was abridged, and they had not the power of doing right with the same readiness as before; they lost the command which God gave them over the brute creation, and as they revolted against God, so the brutes revolted against them; and they were both disgracefully driven out of paradise, without a possibility of returning. In short, subject to the empire of Satan, heaven, for which they were created, was shut against them, and they merited everlasting damnation.

EUGEN. In what part of the world was Paradise situated?

ERAST. In the Holy Land; between the confluence of the rivers Euphrates and Tigris and their separation.

EUGEN. The punishment, however, seems to me terrible, and I had almost dared to say, excessive.

ERAST. You would think differently, if you considered the infinite greatness of the person offended. Besides, how easy was the task enjoined? It was in the Lord's power to have returned them into that nothingness from whence his goodness drew them; and as he did not do it, it was a mercy.

EUGEN. So far I agree, Sir; but why should he bring us all into the world guilty of a crime we never committed? Why should he entail the punishment upon all his posterity?

ERAST. I love to hear your reasoning. Had Adam and Eve obeyed God, and by such obedience have merited the happiness annexed to their fidelity, would you have asked why their posterity reaped the fruits of their deserts?

EUGEN. I certainly should not.

ERAST. Then why ask, why we are born guilty of his crime? I will admit there is something incomprehensible in this transmission of original sin: but man

man is incomprehensible even without this sin. Having, however, clearly revealed this article of faith in the Scriptures ; the church teaches it, it is on this belief that the whole extent of religion is founded.

EUGEN. And why so, Sir, if you please?

ERAST. Because it is this doctrine which supports the necessity of the incarnation, the death, the resurrection and ascension of Jesus Christ, the baptism of infants, and the urgency of prayer, repentance, and other Christian duties.

EUGEN. You will pardon my want of comprehension, but this does not appear to me very clear.

ERAST. I will explain it then. Had God treated man as he deserved, he would have abandoned him to his sentence, and have doomed him to eternal misery with the rebellious angels ; but by an effect of the infinite mercy, which ever disarms his justice, he wished to draw man from that misery into which his crime had plunged him. For this purpose he determined to send his only Son into the world to die for him, and thus satisfy his justice for, the sins of man.

After having passed sentence on the man and woman for their offence, he condemned the serpent whose form the Devil had assumed, to crawl upon its belly all its life, and among other things he pronounced a continual enmity between him and man, saying, " the posterity of the woman should bruise his head." The words by which the Almighty announced to mortals the miraculous birth, the victory and empire of the Redeemer over sin and Satan. To accomplish this promise, the Son of God was in after times born of a pure Virgin, and by his death, reconciled us to the Almighty Father ; and it will be our faults no more if we are not everlastingly happy.

EUGEN. You talk now of the Son of God, and of the Father ; as there is, in reality, but one God, I apprehend it is a mystery that cannot be unravelled.

ERAST. It is. The Trinity is past our comprehension ; but we flatter ourselves it will appear very clear to us in a future state, when we shall see God and know him as he is. God, in his Holy Scripture

thought proper to declare, that Father, Son, and Ghost, though described as three, are only one essence, and equally eternal; and if we are not able to comprehend it, it is because we have no intelligible to express it by. You may possibly form some of it from comparison. The soul is but one, yet it has an understanding, that knows; a will, that determines; and a memory, that can recollect things. Now these three faculties are very different, and yet exist in one and the same soul.

As the sun is the principle of light and heat, both of them are as old as the sun, for the sun cannot subsist a moment without shining, and by shining it gives both light and heat. You see therefore that there are things in ourselves, and in nature, as old as the principle from which they spring: as naturally, therefore, may we believe, that though, in the work of our redemption, the Father is said to send his Son, the Son to obey the Father, and the Holy Ghost to apply the infinite merits of the Son to mankind, yet they are not inferior one to another, but that the union between the three, is so great, that in speaking of one of them, it may necessarily carry our meaning to the other two.

EUGEN. But if this Redeemer was so necessary, why did not God send him upon the earth immediately after the fall of the first man?

ERAST. Because he would have men learn by the experience of four thousand years, the necessity of such a measure.

EUGEN. Are all men damned then who were born before the birth of our Saviour?

ERAST. By no means. "The Lamb of God, says John, was sacrificed before the creation of the world;" that is to say, God not only formed the eternal decree, of the death and passion of Christ, but took care that the merits of the sacrifice he made on the cross, should reach back to the beginning of time, so that all mankind, from Adam, until now, have received the benefits of it. All that man had to do before the redemption, was to believe in one God,

## 22 GOD, THE CREATION AND FALL.

God, adore and serve him, anxiously waiting for hoping in, a future deliverer.

EUGEN. I am very desirous of knowing, Sir, when men began to form themselves into societies, and enter into all the luxuries and indulgences of Can you give me any information on this head?

ERAST. Though it pleased the Creator to bestow upon man every thing that was necessary for existence, and he was formed to live upon the natural productions of the earth; yet he endowed him with a thirst for indulgences, and without such a thirst societies could neither flourish nor exist. Without a desire, indeed, for indulgences, our intellectual faculties would be a disadvantage to us; we should languish away our hours in stupidity, occupied with the momentary want. It is the idea only of improving our situation, and adding to our happiness that urges us to the trouble of thinking.

EUGEN. I apprehend men were first in a savage state, and it was a desire of improving this situation that led them to form societies.

ERAST. Exactly so. Man originally lived in a hunter state, and depended upon his bow for daily subsistence; so that it required an extensive district of land to maintain a tribe of men; for not a small spot that will maintain a number of people, who are to live upon wild animals taken by hunting. As men therefore grew populous, they increased in number, they found it necessary to cultivate land, in order to procure them food; and cultivation, led on to society, for when they became possessed of property, it was necessary to guard their property from encroachments. Hence the law *Meum* and *Tuum*, that is, from this time they proceeded to defend their property by law. And when they could preserve it they endeavoured to enclose it: they built houses, furnished those houses, and each head of a family became a husbandman.

EUGEN. I can readily conceive that by this means a very large stock of provision might be accumulated.

ERAST. Yes, more than enough. This increase in numbers



members to turn their talents to other things. Some employed themselves in making utensils, others in making cloaths and sundry necessaries, which they gave in exchange for corn and other productions of the land. It is easy to conceive from hence, that these societies grew and became flourishing.

EUGEN. The method of exchanging property must have been exceedingly inconvenient.

ERAST. In large purchases between men of opulence, the inconvenience might not be great; but in small purchases, such exchanges must have been troublesome. It was this that gave rise to the invention of money, which is easily carried, and by general concurrence is a very good substitute for any kind of commodity we may wish to give, in exchange for another we are more in want of: and that this money should never vary, it was thought proper to place it in the hands of government, and protect it by the power of the laws.



## DISCOURSE IV.

### GENERAL IDEA OF STUDY, AND OF THE ARTS AND SCIENCES.

EUGEN. I Am delighted, Sir, with the information you are pleased to give me, and the plan of study you have laid down for me, and if I knew in what situation of life I should be thrown, I would request you to give me some directions for my conduct.

ERAST. May that happy disposition of your's be blessing! God will not fail to assist your intentions in that is right and honest. It is no matter what situation of life you are in; no man in any situation can be respectable, without honour, without prudence, and without abilities.

EUGEN.

EUGEN. A great deal depends upon the manner of our education?

ERAST. True. Man is like a tree. Look you to the banks of that river, to the right and left, you can see that those two rows of elms have been up in the direction of different men. One row, you see, young, has been better trained up than the other. You may see they are of the same species by the leaves and the bark, and the soil of both is of the same quality. Take notice of this row. How straight, neat, and well cut; how green and flourishing! How spreading and majestic! There is scarce a hole through any of their bodies; in short, there is no fault to be found with them; but they afford the greatest prospect of turning out fine timber. Look with your eyes now on the other row, see how scrubby, knotty, crooked, and full of moss and cankers they are! Ragged bark, yellow leaves with small withered heads. Whence now arises the difference in the two rows of trees, if not in the manner in which they were trained when young? One was certainly attended to, and the other neglected. And there is no doubt but that in time, one row will turn out excellent timber for building, while the other will be good only for the fire.

EUGEN. A very striking comparison. It brings to my mind the story you told me of Lycurgus and his dogs, and all you have said on the different effects of education. But is it necessary that all the world should receive an education equally good? Should the poor and the working part of mankind be educated in the same manner as the rich?

ERAST. No; that is not necessary. Different estates of men and different faculties, should be differently educated; but no person should be deprived of a religious and a virtuous education. Let a man's profession be ever so low, if he is an honest man, industrious, and a good workman, he will be always respectable; and the better instructed he has been, the more submissive, obliging and respectful you will see him; and he will acquit himself in his work with the more courage and cleverness. In short, you will be more

pleased

pleased with him than one less instructed, and will employ him in preference. Such is the fruit of education in the lower class of people, as well as in the upper.

EUGEN. I see instances of it every day. But, pray tell me, what is the use of a university education.

ERAST. I am very much pleased with this question. It was my design to give you a succinct idea of the object of Study, and of the Sciences and Arts.

EUGEN. What are the liberal Arts?

ERAST. We call those arts liberal, in contradistinction to working trades, which are less honorable, and which require less talents and less knowledge; architecture, sculpture, painting, engraving, and the like, are liberal arts.

EUGEN. I have been told that the ancients excelled in architecture and sculpture. Who were these ancients, and where did they reside?

ERAST. The Grecians, who inhabited Greece, on the borders of the Archipelago, now in the possession of the Turks. They flourished many years before the birth of Christ, and were renowned for their sculpture and their architecture. Many antiquities or pieces of ancient sculpture, have, within these few years back, been found buried in the earth in Italy and Greece; there are varieties of figures, vases, and other things in the Museum, that were dug out of the ruins of Herculaneum, a famous city in the neighbourhood of Naples, that was swallowed up by an earthquake in the year 1709. Its ruins were not discovered until within these forty years.

EUGEN. To profess these liberal arts, is it necessary to have an education?

ERAST. Not a very finished one; but we can certainly discern among the professors of these arts, those who have studied, and have been better instructed than others. They require genius and readiness, and such as possess these talents make a greater progress in their profession than others.

There are also the sciences which are principal objects of study. Indeed, without study, we cannot acquire any knowledge.

C

EUGEN.

EUGEN. Pray make me acquainted with the names of the sciences.

ERAST. Of all the sciences, the most essential is moral philosophy, that is to say, the science that teaches us the duties of religion and those of society. We live, my dear Eugenius, but to die. Judge then of the importance of morality, which teaches us how to live well, so that we may die well. But there are other sciences still, which are not only useful, but entertaining. We will run through them as you seem to wish it.

We will begin with Writing; which, indeed, is rather one of the liberal arts; it is truly the art of painting words, and of speaking to the eyes, and is one of the finest inventions of man. To read well, is also very useful. Good reading is, as it were, a comment upon the subject, it explains it as it goes on. Besides to read ill is a mark of want of education, and nothing is so vulgar; it looks as if we did not understand what we read.

A principal perfection in writing is orthography. Can you tell me in what this consists?

EUGEN. It is to spell the words right.

ERAST. It is. To write correctly and grammatically, to spell the words properly, and use right stops, is a mark of good sense and a good education. It is the first thing we judge by. Now the best way to acquire this, is to accustom ourselves to copy, with attention, some pages of a book correctly printed. Nothing serves more to mark a gentleman and man of understanding, than a proper choice of words. This is chiefly acquired by reading, but to assist on this subject, let me recommend you to a book I have published for the purpose, it points out THE DISTINCTION BETWEEN WORDS ESTEEMED SYNONIMOUS in the English language, and will be found of use to such as wish to speak or write with propriety and elegance. \*

Another knowledge as necessary as writing, is, Arithmetic, without which a tradesman cannot carry on his

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\* Sold by R. Baldwin, Paternoster-Row, price three shillings and sixpence.

business; and a gentleman is liable to be cheated every day. In arithmetic lies the whole art of calculation. There is, indeed, another method of calculating, and a much shorter one, I mean Algebra, but it is very difficult and but little used.

Will you know what is taught at the Universities?

EUGEN. I shall be happy to hear; but first explain to me the nature of a University.

ERAST. A University is a seminary, or school, for learned men, and such as every wise government thinks right to establish within their dominions. Some countries have many, some fewer. England has two, Oxford and Cambridge; Scotland has four, Edinburgh, Glasgow, Aberdeen, and St. Andrews; and Ireland has one, established at Dublin. Each of these Universities consists of one or more colleges, with certain endowments. Government having granted them charters, with certain privileges, large sums of money have been given from time to time by well disposed persons, to found certain houses or colleges in those towns. In Oxford there are twenty colleges, in Cambridge sixteen, in Dublin but one. Each of these colleges are, through noble contributions of the rich, in possession of estates sufficient to maintain a certain number of persons called Fellows, who live together in society, and who employ themselves in educating young men, either in law, physic, or divinity. Such as go there for study, pay for their education, and to encourage persons to send their sons to these places, there are certain privileges annexed to those on whom the Universities shall be pleased to confer a degree or mark of distinction. A clergyman cannot hold two livings unless he has taken the degree of Master of Arts, or Bachelor of Laws, in one of our Universities; nor can he be made a bishop, until he has taken a Doctor's degree; so likewise in physic. A physician cannot practice as such, until he has taken the degree of a Doctor of physic. And before these degrees are given, the candidates for those honours are examined as to their proficiency in the science they profess.

EUGEN.

EUGEN. It is a very laudable institution. I have heard of Doctors of Music; what are they?

ERAST. Music and poetry are held there as sciences, and degrees are occasionally given in both. The degree of Doctor of Laws is rather an honorary degree, and is frequently given to noblemen and other great personages as a compliment. There is a certain discipline observed in the Universities, and they govern by laws of their own.

EUGEN. What are the chief studies there?

ERAST. Besides the general studies of Law, Physics and Divinity, they give lectures in Algebra, Mathematics, Astronomy, Natural Philosophy, Rhetoric, and Logic.

EUGEN. Will you be kind enough to explain them separately.

ERAST. Algebra I have already mentioned.

Mathematics is the science which contemplates whatever is capable of being numbered or measured.

Astronomy is the study of the heavenly bodies.

Natural Philosophy is the science of nature. It explains the elements, Air, Earth, Fire, and Water, and searches into their causes and effects. You see how extensive this branch of science is, it includes mathematics and mechanics, it comprehends all that respects powers or strength, extent, measures, weights, and the machines employed in different arts.

Rhetoric explains all the figures or beauties of language, and serves to give it more energy or more grace; it teaches us the difference of style, and how to vary it according to the subject matter. In short, it is the art of oratory; whereas Logic is the art of close reasoning.

EUGEN. But there are other studies than these?

ERAST. Yes, many; but not taught at the Universities.

EUGEN. Will you just name them?

ERAST. Besides the living languages, such as French, Spanish, Dutch, and so on, there are the dead languages, Hebrew, Greek, and Latin; called *dead*, from not being perfectly spoken any where.

Jurisprudence is the science of the laws.

Physics



Physic. Under this head, we include Anatomy, the structure of the human body; Surgery, the art of amputation and healing wounds; Chemistry, or the art of decomposing bodies proper for the use of medicine, or of dividing, mixing, and purifying different metals; Botany, or the study of plants; and Pharmacy, the art of compounding medicines.

Geography shews the situation of countries and the use of maps.

Geometry is the art of measuring.

Heraldry is that of knowing the arms of noble families, towns and kingdoms.

Politics is the science of princes and ministers, and, indeed, is the whole art of government.

Fortification is the science of defending towns against the assault of an enemy.

Gunnery is the science of artillery, teaching the method of using cannon, &c.

Tactics is the science of the army.

Navigation, that of equipping and conducting vessels upon the sea.

The Manage is the science of horsemanship;

Agriculture, the art of cultivation;

Architecture, the art of building;

Music, the science of composing tunes and pieces of music, and

The Belles Lettres, which is polite literature, viz. Poetry, History, &c.

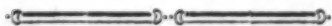
Economy is the science of adapting our outgoings to our incomes, and regulating our domestic expences.

Thus I have run concisely through the principal branches of study, some of which it is necessary for all men to be acquainted with.

EUGEN. What a crowd of arts and sciences to choose from!

ERAST. There are others still, but I must pass over them in silence. You will acquire a knowledge of them as you advance in the world. All I aim at now, is to give you at least an idea of the utility and extent of studies. You see the different arts they lead to; I will explain some of them in our future conversation more particularly, but I must repeat here, and you will

will observe it through life ; that such persons as have received the best principles, and who knew how to profit by the instructions that were given them in youth, will have infinitely the most honour in the world.



## DISCOURSE V.

## OF TRADE AND COMMERCE.

EUGEN. RETURNING to town, Sir, I passed by several markets. What hurry and bustle! Nothing but provisions and merchandise ; buyers and sellers every where !

ERAST. Commerce consists in this ; and to give you a better insight into it, we will go into one of these markets. Here then we are. What a crowd! Take notice what a number of empty carts and waggons. There must have been a great sale of corn to day.

EUGEN. Is not that so much the better ?

ERAST. Certainly.

EUGEN. And why ?

ERAST. You do not know then that wheat is the most essential of all merchandise, being the first necessary ? What would become of the inhabitants of a city, if those of the country were to discontinue bringing wheat to market for only six weeks ? There would be no bread. The poor would die with hunger, and the rich would be embarrassed with their money ; they could not eat gold and silver. You may judge from this of the benefits we derive from agriculture ; and know, that of all merchandise, the necessaries of life are the most valuable. Hence it appears, that towns are powerfully interested to encourage the commerce of corn, for the more open and unrestrained that commerce is, the more likely are towns to be populous and flourishing ; whereas, if cities had no corn market, they would soon be deserted ; grass would grow in the streets.

streets, and the inhabitants would be more miserable than the villagers themselves; but let us go on. We shall come presently to the beast market.

EUGEN. This is the chicken market I apprehend. What a quantity of fowls of all sorts! chickens, turkies, ducks, poultry ready for the spit, eggs, butter, cheese, fruit, and vegetables in abundance?

ERAST. Thus are towns supplied with provisions. Take notice what a variety of articles we draw from the country. How much do we owe to the industry and care of the husbandman who procures us such things as we could not well do without! But this sale of provisions even assists those to live who live in the neighbourhood of towns. They are all brought to be converted into money.

EUGEN. Is it not right that they should profit by the fruit of their labours? We ought to be obliged to them, even though we pay them, for they work for us as well as for themselves. But let us pass to the beast market. I see a prodigious multitude of horses, cows, sheep, and pigs. What a crowd of people there is about them! Is it a good thing, Sir, to have such large markets of cattle?

ERAST. Certainly: The better a market is served, the greater the variety; we can then have such cattle as we want, and such as please us best. Every person here in laying out his money, helps the tradesman and artist to live; for those who receive money for the provisions they bring to market, lay it out again in the same town, for the necessaries and conveniences they want.

To accommodate the people in all towns is the reason of establishing markets once or twice a week; and besides these stated days weekly, there are particular markets at certain times of the year, called Fairs: These fairs are authorised by government, and are established for the benefit of the neighbourhood where they are held, and for the convenience of selling that merchandise that is produced in the places round about. For example, some fairs are considerable for the sale of horses; others for horned cattle, or sheep; others for cheese, for linens, and other things, according to the manufactures in the countries where they are held. At

Chester

Chester there is a great fair annually for Irish linens brought over there by the manufacturers from Ireland. These fairs, or free markets, by the certain privileges they have, by the abundance and great choice of merchandise they furnish, and by the concourse of people they bring together, animate commerce, and occasion a great circulation of money.

EUGEN. I have seen wakes, in the North of England, where there has been nothing bought or sold.

ERAST. But wakes are not fairs. A wake is annually held on the feast of the dedication of the parish church, that is, on the day the church was consecrated; and on these festivals every house-keeper keeps an open table and welcomes every comer. All sorts of rural amusements go forward on these days, but it is a day of pleasure and not a day of business.

EUGEN. Will you stop here much longer?

ERAST. No; we will go on to the navigable canal.

EUGEN. What a number of boats there are there! Was the canal made on purpose for them?

ERAST. It was. A single river, which nature alone has formed, is not, in general, so strait nor so convenient for the passage of boats. Rivers generally wind a great deal, and have a number of shallow places that are difficult to pass; besides, rivers do not always run from town to town as these canals are made to do. Here the banks are made for the purpose of horses to draw the barges along, and with wharfs for the convenience of loading and unloading them. See how the merchandise is ranged in different places; timber, firewood, bricks, paving stones, sand, coals, and other things which are here to be conveyed away in waggons to the places they are going to.

EUGEN. Canals then are very beneficial to a town?

ERAST. Very much so. Towns where there is a port as well as a canal, that is, where a navigable river joins it, flourish very much, for such rivers bring a variety of things from the sea and other places out of the reach of a canal, and commerce in such a town is much more extended.

EUGEN. How is this, pray?

ERAST. Transporting of merchandise by water is much

much less expensive and more convenient than conveying it by land. There now is a boat loaded with coals for this town. It is brought from the colliery or coal mine, twenty leagues from this place, and contains fifty ton weight of coals, more than forty waggons, with four horses each, can draw; and yet it is drawn upon the water by eight horses, of course here is the expence of one hundred and fifty-two horses, and thirty-seven men to drive those horses saved; for three men are sufficient to conduct this boat and the eight horses that draw it. You see now how money is saved, of course the seller of the coals can afford to let his customers have them at a much less price, than if they were brought all the way by land carriage. It is the same with timber, with corn, and other merchandise conveyed by water; so that the carriage, if not quite so expeditious, is less expensive.

EUGEN. I comprehend it very well. And pray who are at the expence of cutting these canals?

ERAST. A certain company of gentlemen. Suppose, for example, one hundred join one thousand pounds a-piece, that is, one hundred thousand pounds; this done they apply to parliament for leave to make the canal, and when parliament have passed an act for that purpose, allowing them to take toll, or a small sum of money for every boat that passes on it, they carry their plan into execution. So that each of these gentlemen have one hundredth share in such canal, and the profit arising from the toll, after the expences of keeping the banks, &c. in repair, is divided among them, in proportion to their shares. By which means they get often a large interest for the use of the money so advanced; and they can sell their shares at any time. Turnpike roads are made by the same means, and the toll paid at the gates is the property of the persons who contribute to make the road. Before turnpikes were made, the roads were impassible; no one therefore should grudge a few pence for the convenience of good roads. Turnpikes are now made from town to town all over the kingdom, and, in process of time, canals will be as general. But if you would see a commercial scene indeed, you must go to a sea-port.

EUGEN. I suppose so.

ERAST. You would there see a number of people of all countries, and speaking different languages; vessels of various structures and different nations; some moored in the port, others coming in, others hoisting their sails to go out. French vessels, English, Dutch, Swedish, Russia, Spanish, Portuguese, &c. There are vessels that carry from fifty tons burthen to six hundred; that is to say, large and small; that will carry a greater or a less quantity of merchandise. Each ton is twenty hundred pounds weight. In one place upon the stocks are ships building, in others, upon the beach, ships laying on one side to be repaired. Every ship has its sails, its cordage, its anchors, its boats, in short, every apparatus necessary to navigation. Manning a vessel for sea, is putting on board a number of men sufficient to navigate her, and a pilot to conduct her out of port. All these men have particular offices, from the captain to the cabin boy. There are ships of war and merchant ships. The first belong to the state, and are employed for the defence of the kingdom and its colonies, and for the protection of the merchant-ships; the latter belong to particular merchants or trading companies, such as the East India Company, the South Sea Company, and others. It is with such trading vessels that they run over all the known seas with merchandise, and from one part of the globe to another.

EUGEN. How is a ship directed upon the sea?

ERAST. By her rudder, which is a board fixed at the stern or tail of the ship, under water, upon hinges, and moves to the right or to the left; if moved to the left, by the action of the water against it, it will turn the head of the ship to the ~~left~~ <sup>right</sup>; if moved to the right, it turns the ship to the ~~left~~. This rudder is directed by a handle upon deck, which the pilot moves at his pleasure.

EUGEN. And how do they know which way to go, when ought of sight of land?

ERAST. Out at sea they are directed by the compass, of which I will give you some day a more particular description. It is like the hand of a dial that always turns to the north; this is placed before the person who

steers

*\* right*



steers or directs the ship, and as the ship moves, this hand moves, and points out whether the vessel is going its right course: for as it is known in what part of the compass the place lies to which the vessel is bound, that is to say, whether the port they are going to, be north, south, or so on, the compass will always direct them to that port, by directing the ship so as that the hand shall point north, south, or to that part of the globe to which it is bound; near the coasts they are directed by sea marks; trees, or steeples planted or erected on high grounds for the purpose, and at night by light-houses, that is, towers with fires burning at the top of them.

EUGEN. Who are at the expence of these erections?

ERAST. Masters of ships themselves. In this country there is a corporation of gentlemen under the name of the Trinity House, of which there are thirty-one governors, called *Elder Brethren*. These gentlemen are authorised by government, to collect from every master of a ship, a certain toll, for the purpose of erecting beacons and land-marks, to point out shelves and sands. Light-houses, are supported also by a similar toll paid to particular people to support the necessary expences of such lights.

EUGEN. When a ship is out of sight of land for many weeks, is it possible to know how far they have got upon their voyage?

ERAST. Yes. They know this by the Longitude and the Latitude.

EUGEN. Be pleased to explain them to me.

ERAST. The longitude of any place is its distance, east or west from the port we sail. And to find this out, we calculate by the pace or rate that the ship goes at. Knowing how far distant the place is to which the ship is going, seamen take notice, at several periods through the day and night, how fast the vessel sails, as whether she goes six, seven, or eight miles an hour, more or less. This is found by throwing what is called the log line, which is a line with a knot at certain distances, wound off a reel into the water at the ships side, by a minute glass, and in proportion as the ship runs from the knots in this line, each of which is a mile, they,

they, by experience, measure its pace, which is set down every time the line is thrown, and calculated at the end of the day. But this is a very uncertain way of finding it out. They are often very much deceived in their reckoning. The latitude, which is the distance of one place from another, north or south, they can tell very accurately, as I will hereafter explain, but the longitude is what seamen wish to discover, and for this purpose most nations have promised large rewards to the discoverer. It may be known by a watch, if one could be made to keep time regularly without the least variation; one Harrison invented such a time-keeper, and received from government a reward of twenty thousand pounds; but this does not quite answer the purpose, it having been found to vary.

EUGEN. I am anxious to know how a time-keeper will discover it?

ERAST. I will explain that to you at some future time, when I give you an account of the earth's motion, as you will then better understand it. And I will, at that time, describe the latitude; we will therefore resume our subject. I was telling you, I think, that each ship to be equipped for her voyage, must have a sufficient number of men on board her to work her in her passage.

EUGEN. What are the officers on board a king's ship?

ERAST. The officers, that rank as gentlemen, are the captain, the lieutenants, and the midshipmen; the chaplain, the surgeon, and the surgeon's mate. A young man must be a midshipman six years before he can be made a lieutenant, and must undergo an examination before the Admiralty, as to his proficiency in his profession.

EUGEN. Does six years service entitle a man to a lieutenancy?

ERAST. No; some, that have not interest to be appointed lieutenants, have continued midshipmen all their lives.

EUGEN. Are there more than one lieutenant to a ship?

ERAST. According to the size of the ship; a first and second-rate ship have six lieutenants each; a third rate,

ate, five lieutenants; a fourth or fifth rate, three each; and every other vessel, one.

EUGEN. What are the several ranks of navy officers and their pay?

ERAST. An admiral and commander in chief has five pounds a day, an admiral three pounds ten shillings, a vice admiral two pounds ten shillings, a rear admiral one pound fifteen shillings; captains according to the size of the ships, from one pound fifteen shillings per day each to eight shillings; master and commander eight shillings; lieutenants, some five, some four shillings, and midshipmen the pay only of a common man, four or five pounds a month; the chaplain nineteen shillings a month, and four pence a month from each man's pay; the surgeon five pounds a month, and two pence a month from each man's pay. The other men are paid different salaries according to their offices. ~~These~~ these officers have some other perquisites, besides a share of the prizes or ships they take from the enemy in time of war.

EUGEN. Are there not some land forces always on board ships of war?

ERAST. Marines; who have nothing to do with working the ship; their duty is merely to defend it in war, and attack the enemy when the ship is fighting. There is generally a company on board each ship, about forty in number, under a captain and two lieutenants. And there are seventy companies of marines in the whole.

EUGEN. Are the officers of the navy as much esteemed as those of the army?

ERAST. Equally so, and they rank before the army; that is to say, a captain of a ship ranks with a lieutenant colonel in the army, and a lieutenant of a man of war ranks with a captain.

EUGEN. Are there any officers in the marines higher than a captain?

ERAST. Yes; but not so many in number. There are but three divisions or regiments of marines, each of which has two or more majors, from two to four lieutenant colonels, one or two colonel commandants, and a colonel. There is also a lieutenant-general and a general of marines.

EUGEN.

EUGEN. Is there any provision made for those unfortunate seamen who are wounded in the service?

ERAST. Yes; besides a sum of money given to each in proportion to his wound, called *smart-money*, there are two charitable institutions for this purpose, the chest at Chatham, and Greenwich hospital.

The chest at Chatham gives gratuities for wounds and small annual pensions to such as have been wounded in proportion to what they have suffered.

Greenwich Hospital receives such seamen as by age, wounds, and other accidents, are disabled from further service, and provides for the widows and children of such as are slain. In this hospital are generally two thousand three hundred men, one hundred and fifty boys, and one hundred and forty women as nurses to the sick. They are lodged, clothed, and fed for life, and have each something allowed for pocket-money. The boys are taken in at eleven years of age, and go out at sixteen either to sea or trade. This hospital is supported by government, and by six-pence a month paid out of every seaman's wages.

EUGEN. A very comfortable provision truly! Be kind enough to give me an account of some of the trading companies you mentioned.

ERAST. If I explain one, you will understand the whole. I will then give you some idea of the East-India Company.

The East India Company, is a number of people in partnership together for the purpose of trading to the East Indies. Government has granted them a charter for that purpose, on their paying the public four or five hundred thousand pounds a year; so that you see how large their gains are. The Company's stock of money, with which they carry on their trade, consists of many millions, and their profits are such, that after paying all expences and losses that occur in this joint trade, they get about twelve per cent for the money they employ. This partnership is open and free to every one that will join them. There are every day persons to be found that will sell a share of this great concern. A five hundred pounds share will entitle a person to a voice or vote in the

the concerns of the Company, which is principally conducted by thirteen directors, chosen annually out of the partners or proprietors. This Company, since their first establishment, have driven the natives of Bengal into the back part of the country, and are now possessed of a great extent of territory, and they keep an army for the defence of it. The South Sea Company, the Russian Company, the Hudson's Bay Company, and the African, are much upon the same plan, though not so rich, nor trading with so large a stock. The value of each share, or which is the same, of each one hundred pounds stock, rises and falls in proportion to the imaginary state of the Company.

EUGEN. Now you mention stock, I could wish to have the nature of government stock explained.

ERAST. I must first tell you, that persons who have money to spare, can, by lending it to those who want it, have five pounds annually for the use of every hundred pounds; but no more, as five per cent is the legal interest allowed by law; but, as the security such persons generally give for the return of the principal sum lent, is not considered so good as government security: government, when in credit, can borrow money at less interest than five per cent. When government has established a tax to pay the interest of the money they wish to borrow, they call upon the public to lend them the money, upon the faith and credit of the nation. When this sum of money is advanced, it is called *Stock*, and government every half year pays the interest of this stock to the persons possessed of it. Now suppose I lend government one hundred pounds, and wish some time afterwards to have it again, under an idea that government will never be able to repay me the principal; I cannot get this money back from the state, but I offer my one hundred pounds stock to you. You tell me, the state may be a bankrupt for any thing that is known to the contrary, and then it will not be worth one shilling; however, if I chuse to sell it you will give me sixty pounds for it, which I agree to take. It is on this account that the stocks rise and fall every day, according to the number of buyers or sellers in the stock market. A piece of bad news will frighten people and occasion

occasion many sellers and few buyers, of course lower the value of stock, and a piece of good news on the contrary, occasion many buyers and few sellers of course raise the price of stock. The stocks of trading companies rise and fall in proportion with government stock. As the interest of money in one stock keeps pace with the interest in another. The stock is called the *public funds*.

EUGEN. Is the sinking fund, a fund of the same kind?

ERAST. No; government always takes care in establishing new taxes to answer every contingent expence of the state, and generally contrive that the taxes and other revenues of the crown shall exceed the public expenditure or outgoings, so as to leave a surplus of gain every year. This surplus, or saving, is treasured up for the purpose of paying off, at some future time, a part of the money they have before borrowed and the money or stock so saved, or treasured up, is called the *sinking fund*, the design of it being to sink or lessen the public debt.

EUGEN. And do they often pay off the debts they owe?

ERAST. They will now and then pay off a few millions by means of the money so saved; but they will never be able to pay off the whole; for owing to war and a variety of unforeseen expences, the national debt amounts now to upwards of two hundred and twenty millions of pounds; so that government has not enough to do to find money to pay the interest of the debt, which interest at three per cent amounts annually to seven millions. It is this enormous debt that has injured the credit of the nation, for people begin to think now, that some time hence, so far from paying off the principal, they will not be able to pay the interest; and it is under this idea that one hundred pounds stock will not sell for sixty pounds.

EUGEN. How long has this great debt been growing?

ERAST. Not a hundred years.

EUGEN. What, Sir, are the navy bills?

ERAST. When the commissioners of the navy purchase any naval stores, or employ any shipping to transport



provisions, troops, &c. to distant parts, they pay for these things in paper-money, that is to say, they give the seller an order upon the treasurer of the navy for so much money, which order specifies, that if the bill is not paid in six months the holder of such bill shall receive four per cent interest on the sum due, until it be paid. These bills are generally sold, but at a disadvantage, one hundred pounds will scarce sell for more than ninety pounds. But let us return to the subject we were upon.

EUGEN. I should like to take a voyage in one of these great ships.

ERAST. Nothing would be more interesting or useful. The sea is like a chain that unites all parts of the globe together. Without navigation, commerce could not exist, or, at least, could not flourish. Every man would find himself limited to the productions of his own country. We should be deprived of that infinite assistance we receive from foreigners, and could not defend them any. Besides, the sea trains up a prodigious quantity of seamen, which in time of war are our principal defence. A great number are also employed in our fisheries, which is a further nursery for seamen.

EUGEN. A sea-faring life must, however, be attended with great dangers. Do not they dread storms and shipwreck?

ERAST. The sea has undoubtedly its dangers; but the land exempt from them? Are we not every day exposed to a thousand accidents? Without the aid of an all-powerful hand, who could protect us? It is a confidence in God, that leads seamen to brave the tempest, the shallows, the sand-banks, the currents, the gulfs, the pirates or robbers on the sea, and all the dangers of the deep. God preserves mariners as he does other men; and, in fact, we hear of very few perishing, in proportion to the great numbers that follow a sea-faring life. Not one in a thousand. If there was, they would not be so ready as they are to embark. The sea is, as it were, their natural element. They are not happy on shore. Besides the great sums of money they gain at sea,

sea is an object, and they deserve all they get for the risks they run.

EUGEN. A whirlpool, they say, is a dangerous thing; what is the nature of it?

ERAST. It resembles a whirlwind in the air: as one is a circular current of air, that sweeps things off the ground and takes them up aloft with it; a whirlpool is a circular current in some parts of the sea that will draw a vessel or any other thing within its reach, to the centre or middle of such whirling current, and there suck it in, sink it, so as, perhaps, to rise no more. It is supposed to be caused by a hole or cavern at the bottom of the sea beneath it, by which the waters are conveyed through a subterraneous passage to some other part. This produces the same effect, as appears in the top of a funnel when its contents are running into a bottle beneath, and a hole in the centre of the fluid, and a strong suction downwards.

EUGEN. I conceive many curious things are met with in long voyages.

ERAST. Many. The seas are immense, and the whole globe may be traversed by means of navigation. The most powerful European nations are the English, the Dutch, the French, the Spaniards, and the Portuguese. These have possessions beyond the seas. Islands have been discovered by subjects of European princes, and some of them continue under their dominions to this day. They have colonized them, that is, they have peopled them, by sending inhabitants there from their own countries. The vast tract of America, was peopled chiefly by this country, and was under English government until within these few years.

EUGEN. Were these places uninhabited that were thus colonized?

ERAST. No. They were inhabited, but by naked savages. These the people who landed there, drove back into the interior parts of the country, and when they had built a town, they defended it from the incursions of the natives.

EUGEN. But can this violent seizure of land be reconciled with justice?

ERAST. Certainly. All territory was originally a

red by conquest. This gave rise to the several states on the earth. And when a number of people come and form a settlement upon a tract of land which the natives have no other claim on, than an unrestrained liberty of ranging it for food, if such settlers put them the way of living more comfortably, and gratify them with a thousand indulgences, which otherwise they could never have heard of; instead of having reason to complain, they would, in my opinion, have cause to bless themselves at the fortunate event.

It is to these distant parts, then, and to the different nations of the world that Europeans transport merchandise, the growth of their respective countries, bringing back, in exchange, wealth of every kind, gold, silver, precious stones, skins, cottons, sugar, tea, coffee, cocoa, china, indigo, pepper, cinnamon, tobacco, and many other things which we have. We trade to the east of Guinea for negroes, that is, for black slaves, and carry them to the plantations abroad, where they are sold and employed in agriculture, and where inhumanity treats them little better than brutes. In sailing to these climates we see remarkable things and the different productions of the countries. We become acquainted with their manners, their customs, their religion and form of government; in short, we acquire an infinity of knowledge no less useful than curious. But let us return to commerce by land.

Merchants seldom go to sea themselves, they transact all the business at home, and ships convey their merchandise out and home. Was you in the counting-house of a capital merchant you would be astonished to see, that without going out of that room, they transact business in all parts of the world. Some employ the ships of others; others have ships of their own. Commerce in its utmost extent is a prodigious thing. You may judge of its extent by the postage of letters which merchants annually pay. There are houses in London, that is, merchants whose letters cost them upwards of six or seven hundred pounds a year, and who will return more than seven or eight hundred thousand pounds annually, I mean, do business to that amount. Merchandise carried out of  
England

England to foreign parts are called Exports, the brought in, Imports.

EUGEN. Exclusive then of the imports, what is principal branch of our commerce?

ERAST. Manufactures are the most considerable of English commerce, and the manufacture of woollen cloths the principal. To encourage it, government has obliged every person to be buried in a woollen dress under the penalty of five pounds. But besides this branch of commerce, we have a manufactory of silk established in Spital-Fields, London; of cottons, velvets, muslins, and a variety of other linens painted and plain at Manchester; of ribbands, at Coventry; of stockings at Nottingham and other places; of glass, at Newcastle and of hardware of all sorts, at Birmingham, Sheffield and Leeds; whereas Scotland and Ireland are chiefly distinguished for linen. As France and Spain are renowned for their wines, England is remarked for its beer of which almost every county boasts of taking the lead.

EUGEN. I presume the great towns generally remove away with the principal part of commerce.

ERAST. Pretty much so. Where there is the advantage of a good sea port, there is much business carried on, at least to foreign parts; for example, at London, Bristol, and Liverpool, but the manufactures are chiefly established in cheap countries; and such as are wrought by fire, in places abounding with coals.

EUGEN. What is the difference between a wholesale and a retail business?

ERAST. A wholesale dealer is usually a merchant or a manufacturer, and sells only to those who sell again; of course deals out his goods in large quantities, and is contented with smaller gains; whereas a retail tradesman parcels out his goods to the consumer, and in such small quantities as he may have occasion for.

EUGEN. Which is the most profitable then, a wholesale business or a retail one?

ERAST. A wholesale business is generally the most lucrative, for though wholesale dealers get less profit upon every hundred pounds worth of goods they sell, yet as their returns in trade are very large, and the dealing

things very considerable, they are generally large  
 upon the whole ; but they are at the same time  
 exposed to greater losses, and such a trade requires a  
 large sum of money to carry it on. But a retail trader  
 has a great deal of business and many customers,  
 and, in common, a great deal of money, and often  
 more than many wholesale dealers ; because he has a  
 greater profit, and his money is quicker returned, not  
 being obliged to give so long credit, nor risk such large  
 sums. We have seen retail traders get very great  
 fortunes, but not generally in small towns ; for where  
 there are but few inhabitants and many shopkeepers,  
 the trade is too much divided to admit of large gains.

EUGEN. It is owing to great losses I apprehend, that  
 I see so many bankrupts.

ERAST. Every situation of life, my good friend, has  
 its disgraces ; you will be better acquainted with this as  
 you advance in life. The risk of loss I confess is a disa-  
 graceful thing in trade. When a man cannot pay his  
 debts, he is liable to be arrested and sent to prison, and  
 when once he is supposed to be deficient in this respect,  
 his creditors, fearful of losing their money, apply to  
 him for it ; this frequently occasions him to secrete him-  
 self and shut up his shop. Such a man is then said to  
 fail, or be a bankrupt, for his creditors then seize upon  
 what he has and divide his property among them in pro-  
 portion to the several sums he owes. Sometimes the  
 creditors will get half their demands, sometimes a fourth  
 part, and sometimes not so much ; but if, on examining his  
 accounts, it appears that he has acted fairly, they  
 customarily give him a general discharge, which is called  
*issuing his certificate*, and suffer him to begin trade again,  
 if he can, unmolested.

EUGEN. The accidental burning of a tradesman's  
 warehouse, or the loss of a ship load of goods at sea, may  
 ruin the fairest dealer unexpectedly.

ERAST. There are precautions against such unforeseen  
 losses. In London there are assurance-offices, that for  
 a small annual premium, will insure any man's property  
 from loss by fire or the dangers of the sea. These con-  
 sist of a number of opulent men, whose fortunes are  
 responsible and adequate for any sums they insure.

Tradesmen

tradesmen can have their houses and goods insured for three or four shillings in the hundred pounds, that is, on paying three or four shillings a year for every hundred pounds they think proper to insure; should fire accidentally destroy their property, these offices will make good their losses as far as the hundred pounds they have insured; and they may insure to any amount.

In like manner may ships be insured during the voyage they are about to make, and that for about three or four pounds in the hundred pounds. The persons who do this are called *under-writers*. Nay, these assurance offices will go further, they will insure any man's life for a sum of money in proportion to his age and the chance there is of his dying. Suppose a man was to give one thousand pounds for one hundred pounds per annum for his life; that his family may not lose the benefit of the money so laid out, he can, by paying to some of these offices twenty, thirty, or forty pounds a year more or less out of the one hundred pounds, leave the thousand pounds at his death to whom he pleases, for die when he will, these offices will pay the money.

EUGEN. Are they not often sufferers on this account?

ERAST. No. When it is considered how many persons property they insure, the chance is much in their favor, of course their losses are not so great as to make them losers in the whole; for they make their calculations so, that the premiums or rewards they receive for insuring, are more than sufficient to make good every loss they are likely to sustain.

EUGEN. Where a man can insure his property in this manner, it is unpardonable in him to fail; as it must be owing to some neglect or inattention of his own.

ERAST. It is too frequently so. Men too often wish to get rich on a sudden, they therefore undertake more business, and risk more money than their fortunes will enable them to do; and to do this, they run in debt for a variety of articles, which perhaps afterwards they cannot sell. Sometimes they will pay too little attention to their accounts, and from an ignorance of their situation will spend every year more than they can afford. Some men again will break fraudulently, that



will take up goods upon credit, abuse the confidence  
men put in them, and spend the money such goods  
for, in extravagant living, to the injury, and often the  
of those who trust them.

EUGEN. Was I a tradesman, I could easily find a  
method not to lose any thing by bankrupts.

ERAST. If you would teach that method to others,  
I would do them a great service. What method  
would you take ?

EUGEN. I would trade only for ready money ; then  
I should lose nothing.

ERAST. Was every one to do so, he could not lose ;  
but that is impracticable. Credit is the very soul of  
trade, which could not subsist without it. There is no  
seller's fortune so large, but that he carries on more  
trade than he can immediately pay for ; of course, he  
is obliged to have credit. Many a man deals largely  
on credit without any real fortune of his own ; besides  
it often happens, that a man would not know what to  
pay for goods when he buys. The seller may not be able  
immediately to ascertain their value, and the buyer may  
not have had an opportunity to inspect the quality of the  
goods bought ; or they may be purchased at a conside-  
rable distance from the buyer ; perhaps in the country,  
or at a sea-port. In which cases the money is afterwards  
to be remitted, or conveyed to the seller. Do you know  
the nature of paper-money ?

EUGEN. Indeed I do not.

ERAST. You know the nature of a bank note, which  
is a written promise of the governors of the Bank of  
England to pay a certain sum there specified, when  
demanded for. This was contrived for the convenience of  
trade, it not being troublesome to carry, and can be  
conveyed by the post in a letter. For the same purpose  
men in business instead of paying money for goods, will  
frequently give promissory notes of hand to pay the  
money in one, two, three or four months, more or less, in  
accordance to this effect, " Three months after date, I pro-  
mise to pay to Mr. —, or his order, the sum of —  
pounds received." These notes are negotiable, that is,  
they will pass current from one to another, the whole three  
months they have to run, when the possessor of the bill,  
when

when payable, carries it to the house of the person who first gave the note for payment.

EUGEN. And suppose he will not pay it?

ERAST. He then loses his credit, and the holder of the note obliges him to pay it by law, with all the expences attending the recovery.

EUGEN. And what is a bill of exchange?

ERAST. This is a contrivance to pay money in a distant part. Here is a merchant in London, for example, that trades with a merchant at Amsterdam. Suppose A. wants to pay one hundred pounds to B. his friend in Amsterdam; A. applies to this merchant in London, pays the hundred pounds to him, and begs him to remit it to Amsterdam, he accordingly gives A. a bill of exchange, or draft upon his correspondent there in words to this effect: "At sight pay to A. or his order one hundred pounds, and place it to the account of yours, &c." A. then puts his name upon the back of the bill, which is called *indorsing* it, and sends it to his friend B. by the post. This indorsement intimates to the merchant at Amsterdam, when brought to him for payment, that A. has authorised it, and the money is immediately paid. By this means too, the merchant at Amsterdam conveys one hundred pounds to the merchant in London, so that it is a convenience on all sides. This is called a *foreign* bill of exchange; when such bills pass between traders in the same country, they are called *inland* bills.

~~ERAST. That is a very common opinion and that was I to choose for trade, it should be where the~~  
~~is the most profitable.~~

EUGEN. From your account of trade, it must be a busy, pleasant life, and the way to grow rich.

ERAST. It is, perhaps, the readiest road to acquire competency, and without being obliged to any one. Say what you will of trade, it must be honourable, and is pleasant to owe our bread to no one but oneself. I could mention twenty examples of very rapid fortune made in trade from very small beginnings.

EUGEN.

EUGEN. What is the best kind of commerce to deal in?

ERAST. That depends upon opinion and talents. As I to choose a trade, it should be where the articles rise and fall considerably in price.

EUGEN. And for what reason?

ERAST. Because a clever sensible man, who knows his profession, may make his fortune suddenly in such a trade. For example; I would buy but a small quantity of such an article when it was dear, because if it fell in its price, I should then lose but little; but when it was cheap, I would lay out all the money I could, and keep it till it was dearer, and by selling it then, I might, perhaps, get treble the sum I paid for it, especially if the merchandise I bought would keep. This is what traders call speculation, buying on foresight. Sometimes, a person has been injured by this scheming, (for no one can answer for events;) but not very often.

But it is time to think of returning home.

EUGEN. We are just got to the banks of the river. What a quantity of boats! What a bustle on the quay! Some loading and others unloading. From whence come these sawn planks?

ERAST. They are fir planks or deal, and come from Holland. The Dutch bring them from Denmark and other northern countries. Probably some of these larger vessels are laden with wool from Spain. Further, are vessels laden with cod from Newfoundland, herrings from Scotland, oranges and lemons from Spain, sugar and rum from Jamaica, silk from Turkey, rice from Carolina, furs from Canada, brandy from Flanders, claret and Burgundy from France, and port-wine from Portugal. This is, my dear Eugenius, the train and chain of commerce; one may say, it is an immense and perpetual stream, which flows from city to city, from kingdom to kingdom, and from one end of the world to the other. You see from its giving employment and maintenance to thousands, how great an object it is to a kingdom, and besides this, there is not an article that does not pay some considerable duty or tribute to the state. It is an extensive commerce, joined to good husbandry, that has rendered England so numerous, so rich, and so flourishing.

## DISCOURSE VI.

## ON THE OBJECTS OF NATURE

**EUGEN.** IT is now three weeks, Sir, since we paid a visit to our friends in the country, and from that time we have not been a day out of the city. I long to be there again. This fine weather is a temptation. Winter will soon shut us up within our walls.

**ERAST.** The weather these fifteen days past has been too cool for a country excursion, but as it now seems fine, we will profit by it: we will go and see how the corn looks after so much rain; for when it is cut, a good deal of rain will make it shoot.

**EUGEN.** And when the wheat shoots, is it not so good?

**ERAST.** No. It loses in its weight, of course, it does not produce so great a quantity of flour; besides, the flour from such wheat is not of so good a quality. It is the same with oats, and other grain with which we feed cattle. If it is injured by too much wet, it is not so nourishing, nor will it keep so long, as if got in in a dry season.

**EUGEN.** This is one reason then that we dread continual rains and stormy, tempestuous weather: it does a great deal of damage. But whence arise these effects? Why does God permit it? What is the cause of the variation of the seasons? What is the use of the stars above us? You see, Sir, I am not ashamed of my ignorance. There are a thousand things in nature that I do not comprehend. If you remember, you once promised to explain them to me; shall I request you to do it now?

**ERAST.** With pleasure. I admire your curiosity. It is certainly pleasing to inquire into the works of nature. You have opened to me a wonderful scene of things, and to the best of my abilities, I will give you an insight into them.

To make you acquainted with natural history, we must proceed with a degree of order. Let us first

back to the origin of the world; I do not mean the history of the creation, that you have a knowledge of already: all that is necessary to remember now, is, that Moses, the author of that history, was not deceived, having received his intelligence from God himself, with whom he conversed face to face. All that God thought proper to communicate to Moses and the prophets by inspiration, we call *Revelation*. His holy Spirit enlightened their minds, and taught them such things as they wished to know, and to teach to others; so that men who would speak of the origin of the world, without an attention to revelation, let them be as wise as they may, can only set forth false systems, which destroy one another, and are little else than dreams of the imagination; whereas, by the recital of Moses, so simple, and at the same time so sublime, the formation of the universe unfolds itself to us in a very satisfactory manner. We will contemplate then, to day, the works of the Lord, the sole author and preserver of nature. And we will first turn our thoughts to the heavens, which declare his power and his glory. What other hand, what other force than his could support, in the infinite expanse above, those great globes which we see? What other wisdom could regulate their course and preserve that regularity, with which they have rolled in that immense space for six thousand years?

EUGEN. It is a spectacle truly worthy of the greatness of God. Of all the heavenly bodies, the sun seems the finest and the most striking.

ERAST. It does. It is on this account, that many idolatrous nations, dazzled with the brilliancy of its rays, and amazed at the influence of its heat on the productions of nature, take it for a God, and adore it. There was a famous temple at Heliopolis, dedicated to the worship of the sun. Many, who have not received the benefit of revelation, to whom the gospel is unknown, remain, at this day, in that deplorable ignorance.

EUGEN. Shall I trouble you, Sir, to explain the nature of the sun, moon and stars? I am ashamed to know so little concerning them.

ERAST. It would be useless to you to give you an account

count of the different systems which celebrated men have invented for the structure of the heavens; I will only inform you of that which is now universally admitted. It is the system of Copernicus, a native of Thorn in Prussia, improved by Sir Isaac Newton of England.

Except the sun and moon, we, in general, call all those celestial globes, stars, which we see scattered up and down in the immensity of the heavens; many of them are luminous bodies, that is to say, give light of themselves; but there are some that are not luminous, but opake, and give light only, by reflection from the sun, that is to say, the sun shines upon them, and they throw back his light, in the same manner as we see the windows of a house frequently do, towards the evening, when the sun is setting. Of this latter kind is the moon and the planets.

EUGEN. I wish, Sir, you would begin with the sun.

ERAST. I ought indeed, the sun being apparently a torch to the universe, or the principle of all light. Would you believe it, Eugenius, that there are a prodigious quantity of suns?

EUGEN. How, a quantity! And do we see more than one now?

ERAST. No. But in the night we discern stars innumerable, and philosophers assert, that they are all suns, probably larger than the one that gives us light in the day. If so, at what an enormous distance from the earth must these suns be placed, for the farther off an object is, the smaller it appears; and if we look at the stars through a telescope, which brings them some millions of miles nearer to the eye, they do not appear larger. Let us suppose a bullet, shot from a cannon towards the nearest star, and to go at the rate of 480 miles an hour, it would be 7,600,000 years in going there. The stars are fixed, that is, they occupy constantly the same space in the firmament. They have no motion but a rotatory one, like a wheel round its axle. We believe them from their twinkling to be of the same nature with the sun.

EUGEN. If the stars are fixed, what are those which we observe occasionally to shoot and fall?

ERAST. I



ERAST. This is one of those optic illusions that deceive our eyes. The falling star, as you call it, is no other than a meteor resembling a star, and at no very great distance from us ; it is formed from certain exhalations that rise in the air, suddenly take fire, and soon disappear and is of a similar kind with what is called *ignis fatuus*, or a *will o' the wisp*.

EUGEN. I have heard frequently of that, but never rightly understood it.

ERAST. That also is a meteor formed of a like matter, and is chiefly seen at night in marshy places. The country people call it, *jack in the lantern*, and suppose it misleads the traveller frequently into those bogs over which it hovers.

EUGEN. A childish tale I suppose. There is another luminous appearance I have noticed, I believe it is called the northern lights.

ERAST. Yes ; the *Aurora Borealis* or northern dawn, an extraordinary meteor, a luminous appearance, showing itself in the night-time in the northern part of the heavens ; it appears commonly in the form of an arch, chiefly in spring and autumn, after a dry year, but generally transparent, so as to see through it. Many have attempted to account for it, but in vain ; it is, however, allowed to be a kind of electric fire, issuing from the air, are those faint streams of light that frequently flash from the heavens at night, and which are called Lights in the air.

EUGEN. Of what nature, Sir, is the sun ?

ERAST. An immense ocean of fluid fire, which never consumes. We suppose the sun to be a globe, because it is round ; and to be fire, because it gives light and heat as fire does ; we suppose it fluid, like water, because spots are observed on it that change their situation and shape. These spots are thought to be bodies different from the nature of the sun, floating in its substance, and thrown upon its surface like the scum upon boiling oil. With respect to the size of this globe of fire, it is according to the calculation of philosophers about a million of times as large as that of the earth.

Conceive now an immense round space of the heavens almost infinite, in the centre of which the Creator has

has placed the sun. There it is fixed, except that it rolls continually like a wheel round its axis, with an inconceivable swiftness, but which, on account of its enormous size, it is twenty-five days and a half in doing, and notwithstanding this, as its circumference is 2,398,000 miles, it must turn at the rate of 47,019 miles a day to perform its revolution in that time. To give you an idea of the distance of the sun from us, which, according to allowed calculations, is 80,000,000 of miles off, were we to travel to the sun, and at the rate of 100 miles a day, we should be 2090 years in going.

In this immense space, where the sun is fixed, there are certain planets that at different distances revolve or roll in circles round him.

EUGEN. What are these planets?

ERAST. There are six of the first order; their names are *Mercury*, *Venus*, the *Earth*, *Mars*, *Jupiter*, and *Saturn*. They all move round the sun one way, from west to east. Mercury makes its revolution round the sun in about three months, Venus in seven, the Earth in twelve, which is one year, Mars in two years, Jupiter in twelve, and Saturn in thirty years. These planets are opaque solid globes, like the earth, and give no light, as I told you, by reflection, from the sun. They may be known from the stars by their never twinkling.

These planets have also a rotatory motion round their own axes, as a wheel turns round its axle, which revolution they perform in certain stated times. For example, the earth, while it employs a year in making its revolution round the sun, turns round its own axis every twenty-four hours, and that from west to east. I shall not mention the times the five other planets take in performing their revolutions, as I would not burthen your memory with unnecessary things.

EUGEN. Are there no more than these six planets?

ERAST. There are ten others of a second order, which are called *Satellites*. These attend upon the respective planets. The earth has one called the *moon*, Jupiter has four, and Saturn five: that is to say, Jupiter has four moons revolving round it, and Saturn five, during the time they themselves revolve round the sun.

EUGEN. Pray, Sir, what is a Comet?

ERAST.

ERAST. A Comet is a kind of planet vulgarly called a blazing star, from its having a fiery tail. It is distinguished by a long train or trail of light, in a direction opposite to the sun. We are not certain how many there are; we know only that they describe a prodigious lengthened circuit round the sun, which makes them appear at certain stated times once in a number of years, twenty or eighty. Comets, when viewed through a telescope, have a most awful appearance, being large globular bodies with long blazing tails, and something like fiery darts or streams of burning rays about the globe itself. Various have been the conjectures of what nature they are, but none to any purpose.

EUGEN. I think you said, Sir, that the planets are not luminous bodies, and of course do not give light from themselves, like the sun.

ERAST. I did. They are dark, opaque, and more or less solid bodies, like the globe of the earth. That side of them which the sun shines on, reflects a light back, which we see when the sun is not visible so as to eclipse their light. Were we in one of the planets, the sun would appear to us, then, as the planets do to us now; that is, like a star.

EUGEN. Permit me, Sir, to say, that this system appears very singular; you advance that the sun is a fixed body, except its turning round its own axis, and that the earth and other planets make a periodical revolution round it, from west to east. Now, Sir, if we believe our own eyes, we are taught the contrary, for the sun seems to move, and the earth to stand still. Does not the sun rise every day in the east, and set in the west?

ERAST. In appearance it does, but not so in reality. The earth, as I observed to you, besides its annual revolution round the sun, turns like a wheel round its own axis, every twenty-four hours, and by this wonderful contrivance every inhabitant on the earth, is, by rotation, presented to the sun, and enjoys the benefit of its salutary influence. When this motion brings any part of the earth within view of the sun, it is called *day*, but on that part where the sun does not shine, it is called *night*. Thus, in every twenty-four hours is day and night alternately occasioned all over the world. This motion of the

the earth, being from west to east, causes an apparent motion of the sun the contrary way, and other heavenly bodies, that is, from east to west; for the fixed stars appear to us, to rise and set as does the sun.

EUGEN. And how is this accounted for?

ERAST. Because we are not sensible of our own motion. You must have taken notice, that when we were in a boat, the shore we looked at and every thing upon that shore, seemed to move the contrary way, to that we were going; for such is the wise direction of Providence, that partaking of the motion of the earth in common with the earth, we are not sensible of its moving, and of course are led to suppose that the objects move, on which we look. The earth whirls round at the rate of 900 miles an hour, and were we to be sensible of its motion the consequences would be very bad. Indeed, every thing upon it, partakes of the common motion of the globe itself, and is not any way affected by that motion, in the same manner as no alteration takes place in any thing on board a ship, let the ship move as fast as it will. A bottle of water, for example, hung up, on board a vessel, to empty itself, drop by drop, into another bottle placed under it, with a narrow neck, the drops will all fall directly into the bottle, though the ship shall have run many inches whilst the drop was in the air.

EUGEN. How, Sir, are the seasons accounted for?

ERAST. As the hours and days are accounted for by the motion of the earth round its axis; so are the months and seasons by its revolution round the sun. It makes its great circuit once in twelve months. As the sun is not immediately in the centre of that great circle which the earth describes, it must happen, that in its course, it is at one time of the year nearer the sun than at another. When it is farthest from the sun it is our summer; when nearest, winter; and when between the two extremes, spring and autumn.

EUGEN. How is that possible? The nearer the earth is to the sun, one would suppose, the more it must feel its heat; now we feel less of its heat in winter than in summer?

ERAST. This arises from the position the earth

in with respect to the sun. When the sun is farthest from the earth, as in summer, it is over our heads, and its rays fall down perpendicularly upon us, and in that direction, a great many more rays fall on any particular spot, than when they fall on us in an oblique direction, or come upon us sideways, as they do in winter, the sun being then apparently lower in the heavens. Besides, in summer, the sun though further off, is more hours with us every day than in winter; of course the longer it shines on us, though perhaps not so hot, the more it warms the earth, than a greater heat would do in winter in fewer hours.

Therefore, as the earth is round, it is plain to see, from its daily and annual motions, that the seasons, and the days and nights, must vary on the different parts of the globe. It is summer in one part when it is winter in another; and the days increase and decrease according to the time that the sun is in view. In some parts of the globe, there is only one night and one day throughout the year, that is, the sun is seen for six months in the year, and is not seen for the other six; in these places, the sun never rises very high, but yet sets not during the whole six months, but seems to go round and round us; during the other six months it never rises. The Greenlanders are in this situation, who generally quit the island when the sun leaves it.

Talking of the revolutions of the earth round the sun, leads me to say something to you of the late alteration of our Style. Have you a proper knowledge of it?

AN. EUGEN. I must confess my ignorance.

ERAST. Then I will explain it to you. Though generally speaking, we say, that the earth takes a year to make her circuit round the sun, yet the exact time she takes is 365 days 6 hours, wanting some minutes; now, as our year is divided into 365 days, in four years we should lose nearly a day, if we did not add it occasionally to the calendar. To remedy this, every fourth year, in the shortest month, February, we add a day, making it to consist of twenty-nine days instead of twenty-eight, and this fourth year is called leap-year; but by this occasional addition of a day, we gain forty-

four minutes every year; which in 133 years amount to one day, and in a greater number of years we had gained eleven days; government, therefore, in order to retrench the time so gained, to prevent any change of seasons by such acquisition, and to regulate our year by that of other countries, who had before taken the same step, thought it necessary to throw out the eleven days from the calendar, in September 1752, and to call the next day after the second, the fourteenth. Some years hence it will be necessary to take some such step again.

EUGEN. If you remember, you promised, when you had explained the earth's motion, to give me an account of the time-keeper for ascertaining the Longitude.

ERAST. I did; and I cannot do it at a better time than now.

The earth's surface is divided into 360 equal parts, by imaginary lines drawn from north to south, which are called *degrees of longitude*. The earth's daily revolution round its axis eastward, as I told you, is performed in twenty-four hours, consequently, in that time, the places under each of those imaginary lines or degrees, become in turn opposite to the sun, that is, the sun is, as it were, over the heads of persons dwelling or being in those places, and it is then noon or twelve o'clock at such places. Now from the time any one of those lines passes the sun, till the next line passes, it must be just four minutes; for twenty-four hours, which is 1440 minutes, divided by 360, will give four minutes, so that for every degree of longitude we sail to the east we, as it were, meet the sun, and noon will be four minutes sooner than it would have been, had we continued where we were; and, on the contrary, if we sail westward, we, as it were, retire from the sun, and noon will be four minutes later. Now, if when it is exactly noon at the place we sail from, which may be known by the sun, we set the time-keeper at twelve o'clock, and sail eastward; if this time-keeper does not vary, it will always tell us the hour it is, at the place we sailed from; if upon examination some time afterwards we find it to be exactly noon, or twelve o'clock, when the time-keeper points to ten in the morning, it is evident that we are two hours eastward of the place we sailed from, which



is equal to 1800 miles; reckoning sixty miles to a degree; for two hours is thirty times four minutes, and each four minutes being a degree, two hours is exactly thirty degrees, or 1800 miles.

EUGEN. You have explained it very clearly. Now, Sir, for the Latitude.

ERAST. The Latitude is the distance of any one place from the Equator, or a supposed line, drawn round the globe of the earth, in the middle between the two poles or ends; that is, the distance from north to south. To have a proper idea of this, you must consider the earth as round or globular, and that there is a fixed star in the north part of the heavens, called the Pole-star. When we are at the Equator, or middle of the earth, this pole-star appears level with the ground we stand on; but as we travel towards it, that is, to the north, this star is observed to rise higher in the heavens; but were we to turn our backs upon it and travel to the southward, that is, from it, we should soon lose sight of it, as the roundness or swell of the earth would hide it from our view. In this case we should see a variety of stars, that, in our present northern hemisphere or situation, we can never see; and the more we continued our journey southwards, the more new stars would arise in view; but on our return towards the north, we should lose them again. Now, as when placed in the Equator or the middle of the earth, the pole-star appears on a level with the ground we stand on, so as we travel northward, or towards it, it appears to rise higher in the heavens, and by measuring its height, which is done by an instrument made for that purpose, called a *quadrant*, we can tell exactly how far we have travelled northward, for every degree the pole-star is risen in the heavens, we have travelled sixty miles from the Equator, so that when we arrive in England, and measure the height of this star, and find it fifty-one degrees and a half; which is the height of the pole-star with us, we know that we are about 3100 miles distant from the middle of the earth.

I will endeavour to explain this better by comparison. Suppose the weathercock on a church-steeple to be seen just above the top of a hill; as we rise the hill, part of the

the steeple will appear, and the weather-cock will apparently rise higher. In like manner, the higher we get, and the more we get over the hill, the higher will the weather-cock appear, as the body of the church will be then seen under it. Let the weather-cock be now the north or pole-star, and the hill, the swell or rotundity of the earth, as the further we advance upon the hill, and travel towards the weather-cock, the higher it seems to be, so the further we travel towards the star, and rise over the rotundity of the earth, the higher will the pole-star appear in the heavens, and of course, the height of the star will measure the length of way we have travelled.

EUGEN. The comparison is a very just one, and answers the purpose you designed by it. You said, Sir, that the Moon was a secondary planet to the earth, and not only revolved round it, but continued so revolving, during the earth's whole revolution round the sun?

ERAST. I did.

EUGEN. Be kind enough to explain to me the appearances of the moon. What are those spots we observe in it?

ERAST. The Moon is an opaque, solid body like the earth, and all the other planets. It is, like them also a globe, about fifty times smaller than the earth, from which it is distant about 240,000 miles. Being an opaque body, it gives no light of itself, but what it reflects back whilst the sun shines upon it. When in her course round the earth, she happens to be between the earth and the sun, as at new moon, the side on which the sun shines is turned from the earth, and we do not see it. When it is in the opposite part of the heavens, and we are between the moon and the sun, as at full moon, the sun shines full upon that side that is turned towards us, and we see its full face: when it is in the midway between both, we see only half the globe of the moon enlightened, this is in its first and third quarters, when it appears horned and what we call gibbous or hump-backed, according to the quantity of the enlightened part we can perceive. Observe, the horns of the moon are always

ways turned from the sun. It is thus we account for the different appearances throughout the month.

As to the spots we see so distinctly upon its face or disk, when viewed through a telescope, they seem to be the effects of water and hills upon the surface of its globe; hence we presume it is a solid body like the earth, and may possibly be inhabited, but it appearing to have no atmosphere, the people there, if any, do not breathe. Indeed, all the planets, for any thing that we may know, may be inhabited, and each star may be a sun, the centre of a system of worlds. This opinion does not at all interfere with the almighty power of the Creator, who may, according to his pleasure, create as many worlds, as he forms grains of sand.

EUGEN. It is a pity that no one has taken a journey to the moon, to know what is doing there.

ERAST. We hope one day to be satisfied in that particular. A very curious person, examining the moon through the great telescope at the observatory at Paris, thought he saw in it an animal that moved. Struck with surprise, and not doubting of the fact, he called others to be witnesses of it; they ran, and examined, and saw, as they supposed, an animal that seemed to walk upon the surface of the moon. But it was very far distant from that.

EUGEN. What was it then?

ERAST. The telescope was twenty feet long, and the person had conveyed a mouse into it, purposely to play the fool with this observer.

EUGEN. It was a pleasant trick. But what are the causes of the Eclipses? You see, Sir, that if I know nothing more, I know at least how to ask questions.

ERAST. It is a proof of your judgment, and I am pleased with it. As the moon revolves round the earth, and the earth, with its revolving moon, round the sun, it must happen at times that the moon will be between the earth and the sun, in which case it will intercept the light of the sun from some part of the earth, as if you put your hand between your eye and a candle, it would obscure the candle either in whole or in part; where the light is so intercepted, the sun will be eclipsed and more or less according to the quantity of light intercepted, so that to a spectator on the earth, the sun will seem

seem to be darkened by the moon passing before it; this must always happen at new moon, as we find eclipses of the sun do, when the light side of the moon is turned from us: should it happen by the same means that the earth comes between the moon and the sun, and directly opposite to each other, the earth being a solid substance, casting a shadow behind it, and the moon passing through that shadow, will be eclipsed more or less as she passes more or less through the shade. This must always happen at full moon. Eclipses of the sun are seen only in particular places, where the sun's light is intercepted from them, but eclipses of the moon must be universal, and are seen every where, it being obscured by the earth's shadow.

EUGEN. We are apt to think a good deal of those things, and that we are under the influence of the stars; but for my part, I do not know whether my planet be good or bad.

ERAST. You make me smile with your planet. Exclusive of the effects of heat from the sun's rays, which sometimes have a very sensible influence upon nature, and that influence which we attribute to the moon upon the tides, be assured there is no other. The stars take no part in any thing that concerns us. The influence of the planets is an old and vulgar error. The ancient Romans considered all the singular phenomena which they remarked in the heavens, as so many prodigies. The Egyptians used to beat kettles, and thus made great noise to frighten away the dragon, which they said attacked the moon, when they saw it eclipsed. The truth of astronomical knowledge has convinced us of the vanity of judicial astrology, and has cured us of its chimæras.

EUGEN. You are now clearing up things to me which I had no comprehension of: but how was this knowledge acquired; and what proofs are there of it?

ERAST. From the earliest ages, men have attached themselves to the study of the stars. They observed the phenomena of nature, and remarked the regular return of seasons, the constant and wonderful order of the heavenly bodies. Philosophy and astronomy have not gone a great way into this enquiry; in short, by

affiliat

assistance of glasses, that bring objects nearer to the view; I mean telescopes, which by chance were discovered.

EUGEN. I beg pardon for interrupting you. But how was this discovery made?

ERAST. Very remarkably. The children of a spectacle maker at Middleburg in Zealand, having put two glasses into a tube, one before the other, by way of amusement, and looking through them at the cock upon a clock, it appeared so large, and brought it so near to the eye, that they ran and told their father of it, who was surprised at the effect. He presently made the first telescope we had, which since has been so much improved, as to enable us, by their help, to demonstrate geometrically what passes at very great distances. The calculations of good astronomers are such, that they now how to predict a number of years before, both the hour and minute of the return of each season, the moment, the greatness and duration of eclipses, and point out those which are visible to us, and to others; but as the predictions of rain or fine weather, which we meet with in almanacks, they are fit only to amuse fools. The alteration of the weather depends more or less on the weight of the air, and the direction of the winds, of course, who can foretel their variations?

EUGEN. I could wish to have some account of the air and the winds.

ERAST. The air consists of an infinite number of particles, or small bodies of water, and other matter exhaled from the earth and sea, by the heat of the sun; these rise some miles above the earth, and being condensed or pressed together form clouds, which becoming too heavy, by collecting, for the air below to support them, fall in rain, or in cold weather, in snow or hail, which is nothing more than rain frozen into flakes of ice, in the upper region of the air.

EUGEN. What are Fogs and Dew?

ERAST. Dew is the vapour or watery particles raised from the sun from the earth; but in the mornings and evenings at sun-rise and sun-set, the sun yields not sufficient heat to carry it up into the air, of course, it is by cold condensed or thickened, and falls upon the earth again.

again. This, frozen in the winter, gives the white or hoar-frost.

A Fog is also the vapour rising from the earth, and owing to the cold morning, particularly in spring and autumn, is condensed, and of course becomes too heavy to rise in the air; it hovers therefore upon the surface of the ground, and sometimes so low, that you may see over it.

A Mist is the same vapour, but carried rather higher. It is, in fact, a thin cloud that falls before it be sufficiently condensed, but not so low as to touch the surface of the ground, of course, by stooping down we may see under it. This vapour according to its degree of condensation, will sometimes appear only as a mist, and at others in drizzling rain: so that you see the fog rises but the mist falls. I have seen in an evening and a morning in hot weather, the vapours rise from the top of a high hill in one particular spot, like smoke from a chimney, and in such quantities, as to be too heavy to be carried up into the air, of course have fallen down again presently, and in a quarter of an hour, have covered the whole valley with mist.

EUGEN. How high will these vapours rise?

ERAST. The atmosphere surrounds the earth and rises above it, to the distance of about forty-six or forty-seven miles, but the clouds are not generally above two or three miles high; the tops of the hills are frequently above the clouds. The higher we rise in the atmosphere, the thinner we find the air, and it is supposed that at the height of six or seven miles from the surface of the earth, it would be too thin to support life, for it is by breathing air of a certain weight that we live. In wet weather the air is considerably lighter than in fine weather.

EUGEN. How is that, Sir? Do not we call damp weather, heavy weather? And do not we feel our spirits oppressed at such times, whereas in fine weather we are light and active?

ERAST. We do; but this is owing to our reason, not from effects. A certain weight of air is necessary to keep us in health; was I to mention the weight of air which the body of a man supports, it would be almost incredible, it is not less than about 31,320 pounds.



nearly fourteen tons, a weight that would crush him, if Providence had not wisely provided against it, but he has made air of so subtle a nature as to pervade all substances: let them be ever so compact, of course throughout the frame of man, there is a quantity of internal air, that acts as an equipoise to the external pressure, so that we are not incommoded by it. If then the weight of the air be reduced to thirteen tons, we find ourselves disordered, for if fourteen tons weight of air be necessary to constringe and brace the fibres and nerves of the body, a loss of one ton, must, of course, relax the fibres, and a heaviness of spirits ensue; it is owing to this that we call a light air, heavy; and a heavy air, light. It is this weight of air that foretels the weather in the barometer or weather-glass. The air being extracted between the surface of quicksilver and the top of the glass, as the weight of the atmosphere presses upon the reservoir of quicksilver, in the basin at bottom, it rises in the tube, of course the heavier the air, the higher it rises; and the lighter the air, the lower it sinks. When therefore we observe the quicksilver to sink, we expect rain, as the air becoming lighter, will not have sufficient strength to buoy up the clouds.

EUGEN. Now you mention the weight of the air, tell me, if you please, what these air-balloons are, that we have made so much noise of late.

ERAST. It is a known principle in natural philosophy, that in any fluid, the lighter body will rise to the top: in the sea, a lighter body, as wood and cork, will rise to the surface, so in the air, bodies lighter than the air will rise in it; for example, smoke, feathers, &c. Now it has lately been discovered, that a light hollow globe, filled with Gas, which is an ebullition or air extricated from certain substances, as vitriol, steel-filings, the putrefaction of animal bodies, or other things; which there is a means of doing; acids poured upon steel-filings will procure this gas, which is lighter than air, and will naturally raise the globe till it meet with the part of the atmosphere as light and thin as itself, when it will rise no higher. Ingenious men, from this discovery, may hereafter find a method of directing it in the air

air, and by this means a way of conveying things from one place to another.

EUGEN. I have heard, Sir, that the Rainbow is owing to a reflection of the light from the drops of rain falling from the clouds: Is it so?

ERAST. It is: and it arises from a beautiful disposition of colours, which the rain takes on, when the sun shines upon the falling cloud, a disposition ordained by the Almighty, as a token of his promise to Noah, that he would never again drown the world. The full moon shining on the rain, will also occasion a rainbow, but a fainter one.

EUGEN. You mentioned the subtilty of the air, and its pervading all substances?

ERAST. I did. It is the *primum mobile*, or principal agent of all nature. It acts upon vegetables as well as animals. Nothing can live without it. By means of the lungs, we inspire and expire alternately, that is to say, we draw in the air and throw it out again by turning it out. The air has a great influence upon health; when vitiated by accidental causes, it occasions epidemic sickness both to man and beast. It pervades the water, and the very bowels of the earth: It is this, in conjunction with fire, that causes Earthquakes. The earth closes in its bowels a great deal of inflammable matter, which very easily takes fire, and will then expand the air pent up in subterraneous caverns, and convulse the earth; sometimes it will burst its inclosures, making great rifts in the earth, swallow up every thing upon the surface and belch out its flames in great abundance. Hence arise the Vulcanos or burning mountains in many parts of the world, which are a kind of tunnels or chimnies where this subterraneous fire has vent. Vesuvius has burnt for more than a thousand years.

From this account of the nature of air, you may form a good idea of the Wind, which is merely a current of air, more or less violent, according to the impetuosity with which it moves; for the air fluctuates like the waves of the sea, and is as capable of being agitated to the utmost degree.

The winds take different names from the points from whence they blow, *viz.* north, east, south, and west.

Seas

men, who conduct their ships from place to place, the wind, find it necessary to know the least variations, of course they divide these four names into forty-two, but such an accurate knowledge is not necessary for you. It is enough to know the effects of four winds. A north wind in winter is very sharp, in summer, it moderates and refreshes both plants and animals. And a south wind, in winter, temperates the cold. These are the winds that bring and chase away the rain. It is the property of wind to dry the earth; it is of use to turn wind-mills, where there is not the conveniency to erect water-mills; but one of the great benefits, which the wind affords, is, that of assisting the vegetation of plants. Its action serves to raise the sap and keep it in motion.

EUGEN. But I have known dreadful effects from wind; I have seen it tear up trees by the roots, and overturn buildings by its rage.

ERAST. I believe it. The violence of the winds is to be dreaded, when they cross and clash with each other. When an east wind and west wind rages and waters each other with fury, they excite whirlwinds, tempests, and hurricanes, which sweep away all before them. Whirlwind is a circling wind, that frequently in the sandy deserts of Arabia, will carry up the dust a considerable height in the air, and smother a traveller that happens to be in it. Hurricanes are such a scourge to mankind, that mariners dread them exceedingly. There was such a furious hurricane at Guadaloupe, in 1780, that lifted out of the waters, a vessel of eighty tons, and burthen, then at anchor in the port, and by one stroke carried her more than 1000 paces upon the land; and as you are my friend, the different effects of air and wind. With respect to the velocity of wind, it goes, in a great storm, at the rate of fifty or sixty miles an hour; a common brisk wind, flies about fifteen miles an hour; but some winds move not one mile an hour. Now I am on the subject of air, there is a phenomenon which I would make you acquainted with.

EUGEN. I am all attention.

ERAST. One is Sound; the other is the Eccho. Sound is the effect of air, struck or pressed on, by some compulsive

pulsive cause, till it reaches our ear. Air undulates like water, and as when we strike the water in any one place it communicates its motion to the water next to it, and so on till the force of such stroke is felt at a considerable distance, so is it in air. If we give motion to the air by our voice, that motion will move the adjoining air, and will extend the communication in proportion to the agitation we first give it. The louder the noise, the further the sound is thus communicated. In a word, the air is a fluid so subtil and delicate, and its motion is so quick, that the sound of a great clock will be carried 1200 feet in a second of time.

EUGEN. Now, Sir, for the eccho.

ERAST. An eccho is accounted for, on the same principles. An undulation is given to the air by the concussion of the voice; this undulation reaches some wall, some house, or some wood, meets there with resistance and is reflected or reverberated back to the ear, so that we shall hear the same words some seconds after we have spoken them. If there are two or three or more resisting objects in the way, they will each send back the sound in their turn, and we shall hear the same word repeated two, three, or more times.

EUGEN. I have been told that Light is a body, and that it passes a great deal quicker than sound.

ERAST. Light is another phenomenon in nature not less wonderful than air: it is a fluid that exists without ceasing. We admit that light is part of the substance of the sun, from whence it flows, and is so subtil as to penetrate every where throughout the universe. Its velocity or quickness of passing is so great, that it will run near twelve millions of miles in one minute. It is by the combined effects of the air, and light, that we are indebted for the Dawn and the Twilight.

EUGEN. Pray, Sir, explain it to me.

ERAST. If it were not for the atmosphere, as soon as the sun sets, we should lose the benefit of his light and be in instant darkness, but though the sun by setting is hid from our view, it still continues to give light to the upper part of the atmosphere, which reflects it down upon us, and gives the twilight; so the break of day, was it not for the air, as soon as the

es, we should have instant day, and the sudden glare  
ould hurt our sight, but the Almighty has provided  
ainst it. It illuminates the atmosphere above, some-  
ne before it rises, forms what we call the Dawn,  
d introduces the day to us gradually.

EUGEN. I think, Sir, in speaking of the winds, you  
d nothing of the Monsoons.—What are they?

ERAST. There is something wonderful in the phe-  
mena of the monsoons, or trade winds. They always  
w from one and the same quarter of the globe. In  
e Ethiopic, Atlantic, and Pacific oceans (to thirty  
egrees of the equinoctial line) they are found to blow  
continually towards the west; but in the bay of Bengal,  
abian, Chinese, and Indian seas, they blow in the  
ummer to the north-east, and in the winter to the south-  
st. So that if the seamen who sail in those parts ob-  
ve the seasons, they never fail of a fair wind to  
ry them out and bring them back. They waft the  
el generally at the rate of about nine miles an hour.

EUGEN. And to what is this owing?

ERAST. To the powerful influence of the sun in  
e warm climates; for when the air is very much  
ted, it will rise to the upper part of the atmosphere,  
the adjacent air will rush in to supply its place,  
therefore there will be a stream or current of air  
n all parts, towards the place, where the heat is.  
it being the property of heat to rarefy or expel the  
the same phenomenon will take place in a room,  
of a fire in it; for as the fire expels the air round it,  
adjacent air will rush in, so that there is a constant  
ught between the window, if open, and the fire, and  
thatween the doors and the fire, of course to fit in such  
ments or draughts of air, is not only unpleasant, but  
gerous to the health.

EUGEN. Of all the four elements, Fire I apprehend  
ost to be dreaded: I have a very imperfect notion  
re, and shall be happy to be better informed.

ERAST. Fire, my dear Eugenius, is like water, a  
good servant, but a very bad master.

EUGEN. You mean, that it is very useful to man,  
kept within bounds, but very destructive when  
ted to rage, or get head?

ERAST.

ERAST. I do. With respect to its nature, it is inexplicable riddle. We know only that fire, is a prodigious elastic fluid, which gives heat and light. The burning fluid, so subtle, and to which we give the name of electric matter, is spread throughout the atmosphere, and exists invisibly more or less in all bodies. As long as it is shut up, it is peaceable, and as it were captive. It requires only a certain degree of motion to make us perceive it. Two bodies striking against, rubbed hard, upon each other, is sufficient to let it loose. It then sparkles, gives light, and will communicate what it can. Its action lasts till the object it attacks and fastens upon, is reduced to ashes. Take notice how the air agitates and encreases fire. If it wants air, it will smother and disappear. The more the air is condensed, that is to say, the thicker and heavier it is, the more it presses upon fire, and increases its heat. This is the reason that fire is more lively in winter, because the air that surrounds it, is at that time more condensed. For the contrary reason, the air being more rarified, that is to say, lighter in summer, fire then has less force. You must have observed, that the sun shining upon the fire, will put it on, and for the reason I mentioned.

EUGEN. You must allow, however, that it is in summer-time and in hot weather, that fire makes the greatest ravages; for example, the Thunder. What think you of that dreadful phenomenon?

ERAST. The real opinion of the best natural philosophers, is, that Lightning is no other than that electric matter, of which I have told you; a kind of fluid, infinitely subtle and penetrating. This fire communicates and join itself with almost every body, and become more active and more violent. It rises from the earth into the upper regions of the air, and meeting with a great quantity of inflammable exhalations, which are a kind of food to electric fire, it produces lightning and thunder. This is so true, that hot climates, where the air is full of bitumen, sulphur, petre and other like substances, are more subject to lightning and thunder than other parts. It thunders frequently in Italy, and almost all the year in Jamaica, but much more seldom in cold countries, and



There is a great deal of rain. Lightning is no more than sparks from electrified clouds. Clouds driven by contrary winds, collect and beat one against another; this creates an infinity of sparks, which are the fore-runners of thunder. If the sparks meet with a good deal of inflammable matter collected, it augments the action of the electric fire, so as to break in thunder and thunder-bolts. The sudden firing of this matter, and the expansion and terrible explosion of these globes of fire, striking the air with great violence, produces a dreadful noise, which is heard a great way off. Though we know not the nature of this fire, if we judge of it by its effects, the powers of lightning when accompanied with thunder is great and wonderful. We have known the blade of a sword to be melted in the scabbard, and the scabbard not hurt; a foot burn in the shoe and the foot not injured; liquor disappear in a corked bottle, and the bottle not broke. When thunder is heard and no lightning is seen, it is, that the clouds, which occasion the storm, are so thick, so close, and so dark, as not to suffer the lightning to be visible. It was formerly a custom in thunder and lightning to ring the bells in a church steeple, in hopes of destroying the effect of the lightning by agitating the air with the sound of the bells; but it has been known to attract the lightning and bring it down upon the bells, and upon the ringers, rather than disperse it. To avoid the destructive effects of this electric fire, which will frequently shake the steeples of churches, and other high buildings, wires are now fixed, to serve as Conductors; it has been proved, that a wire raised above the top of a building, and carried at a small distance down the side of such building into the ground below, will attract the lightning and conduct it into the ground, without doing any injury in its passage.

EUGEN. We hear almost every year of some new accident arising from thunder, but I was ignorant until now, that it was a natural effect. I thought God had sent thunder always to alarm the wicked. But, I find, by explanation, that it is an element of consequence in the catalogue of nature.

PLACENT. It is the very soul of nature. It gives life to

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to every thing. When too much cold takes away the fire that exists even in the coldest water, the water freezes. When fire ceases to warm the air, the air becomes cold and frosty. In short, without the benignant influence of fire, all nature would die, and the earth would produce nothing.

EUGEN. We certainly receive the greatest benefit from fire. It affords us light and heat, and dresses our food. I do believe that without its assistance, men would not be able to subsist.

ERAST. You may carry your views a great way farther; besides being the principle of the life, both of animals and vegetables; it is by this that we distil spirits and perform a number of chemical operations; by this we melt and refine ores, calcine stone, and make lime to build with; by this we make glass, a wonderful composition of ashes and sand, which prevents the wind and cold entering our dwellings, yet suffering the light to pass; by this also we make those glasses that assist a weak sight, and those telescopes by means of which we read the very heavens. It is on account of its many services, that some have adored fire as a beneficent divinity. The Chaldeans, the Persians offered sacrifices to it. At Rome, vestals were appointed to preserve and keep up continually the sacred fire, and were punished with death, if they put it out.

EUGEN. You have enumerated, I confess, many essential services of fire, but you must allow, Sir, that its malignity, in a great measure, takes off from its merits. We can never put any confidence in it, it is like a traitor. Besides, fire pervading the earth, producing those dreadful combustions you have been describing, and expanded through the air, gives birth to that thunder which commits such devastation. Is it necessary that God should suffer these things?

ERAST. These seeming disorders in nature are certainly a real good in the profound views of Providence, though human capacity is too limited to find it, but to return to your question. Though the effects of lightning are dangerous, it is useful in the system of nature; it refreshes the air, and purges it of an infinity of noxious vapours. If subterraneous fires, which

those inflammable substances in the bowels of the earth that cause volcanos and earthquakes; they are, at the same time, the prolific principle of every natural production. The earth is spongy; water, sulphureous spirits, salts and nutritive juices, are conveyed through its pores, penetrate the plant, feed it and make it grow, and all this by the action of fire and air. It is not doubted but that this internal fire exists. Workmen who labour in metallic mines assure us, that the lower they go, the greater is the heat, especially beyond the depth of 480 feet. Naturalists attribute the heat of hot baths, to the effects of these subterraneous fires, or a mixture of pyrites or fire-stones, which heat in dissolving. We have, in Europe, many springs of this kind, whose waters, more or less hot, are very beneficial in many disorders. Bath, Buxton and Matlock in England, Spaude-Fontaine and Aix-la-Chapelle in Germany. The degree of heat in the last, is so great as to boil an egg hard in five minutes. Chymists have discovered in the water of hot baths, a variety of matter, such as iron, vitriol, allum, sulphur, bitumen, antimony, and the particles of iron, copper, silver, and gold. They contain more or less of these different substances, which renders their virtues more or less efficacious, and proper for the cure of many disorders.

EUGEN. Before you close the article of fire; please give me some account of gun-powder.

ERAST. It was known in China, a long time before it was discovered in Europe; but the wise Chinese made no other use of it, than for their amusement; for example, in forming a variety of artificial fires, which they excelled. In the year 1400 it was discovered in Europe by one Shwartz of Cologne. He was a great chymist, and grinding one day upon a stone of brimstone, salt-petre and charcoal, a spark of fire accidentally fell among the composition, and with a terrible explosion, blew the stone into the air and filled the whole laboratory with smoke. Such, is said to be the origin of this discovery so fatal to the human race. I know, I presume, the ravage which fire-arms, especially cannon, have made throughout Europe.

EUGEN. What is it gives gun-powder that force?

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ERAST. It arises from the air pent up in every grain of powder, and suddenly dilated by being set on fire. The greater the quantity of powder and the more it is compressed, the greater is the explosion, and the more violent its effects. Nothing resembles more the noise of thunder, than that which arises from the explosion of gun-powder.

But the fire of the sun, when its rays are concentrated in the focus of a burning glass, that is, brought to a point, by suffering the sun to shine through a thick convex piece of glass, is far more active than earthly fire, and it as powerful as it may. It was by this means, they say, that Archimedes, the greatest mechanist in the world, burnt the Roman fleet before Syracuse. For through such a glass, the sun's rays may be collected to a point at a great distance from the glass. In a word, to close this subject, fire pervades both the Heavens and the Earth, and would destroy every thing, if God did not confine it within certain limits, and the instant he shall please to let it loose, it will terminate in the universal conflagration and dissolution of the elements which will put an end to the world.

EUGEN. Having now entered, I believe, pretty fully into the heavenly bodies, and into two of the elements, namely Fire and Air; let me request, if I have tired you, to give me some account of the other two, Earth and Water.

ERAST. As you seem disposed to attend, we will descend from the heavens to the earth. Here is where we are; and as the waters occupy the greatest part of the surface of the terrestrial globe, we will begin with considering the Sea.

EUGEN. How happy should I be to see this great element!

ERAST. In a calm, when there is no wind, you would see an immense, fluid, greenish plain, always undulating, but in no great degree; at other times, when the wind blows, you will see it very much agitated, rising successively in great billows, beyond the reach of the eye, dashing, as it were, the very clouds. The whole extent of the sea is not yet discovered. We know that it surrounds and divides different parts of the earth. To different parts of the sea we give different names.

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EUGEN. What is there remarkable belonging to the sea? I have heard of the Tides, as a thing very singular.

ERAST. This phenomenon is an effect so extraordinary in the nature of Water, that the best natural philosophers, have not yet been able to pass more than some rational conjectures on its true cause. It seems as if it pleased God to conceal this among a number of other secrets of nature, which are impenetrable to the human mind. However, the general opinion is, that the sun, and particularly the moon, are mostly concerned in the flux and reflux of the sea. The waters of the sea in the flux, flow or are gently drawn from south to north for the space of six hours; in the reflux, they employ the same time in returning from north to south: resting about a quarter of an hour between the ebb and flow, and the flow and ebb. When it has flowed its six hours, the water is considerably higher in the place to which it has flowed, and we call it high-water at that place. When it has returned, or ebbed its six hours, we say, it is low-water. But this periodical flow and ebb, is not general in all seas, nor equal.

EUGEN. Can you give me no farther account of it?

ERAST. These tides are of great use when there is little or no wind, in carrying vessels up certain rivers in their flow, and conveying them back again in the time of ebb: they are of similar use about the coasts, and carry ships at the rate of about five miles an hour. The moon acts upon the water, according to a received opinion, by attraction, that is to say, it raises or draws the water towards it, at some certain situations in her course round the earth, at which time it occasions the swell of the sea, in that part directly under the moon, and of course as the waters rise in one place, the waters from other parts will run there. This occasions the current in certain directions.

EUGEN. If this was general, there would be a tide in all rivers, which I understand is not the case.

ERAST. I told you it was by no means general. In rivers of little or no breadth, where the moon cannot act in one part stronger than in another, there will be no tide, for the attraction being equal in such narrow streams,

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streams, the water cannot shift or move from one place to another, so as to cause a flux and reflux.

EUGEN. Is the moon's power of attraction, always the same in the same parts?

ERAST. No; it has a greater attraction at new and full moon, than at the first or third quarter; for the situation of the moon, with the respect to the sun, at the new and full, is such, that the sun conspires with the moon at those times to attract the waters, and causes a higher tide, than when the moon is in the first or third quarters. At new and full moon, the tides are called *spring-tides*, and rise nine or ten feet above the level of the water, at low-water mark. When the moon is in the first and third quarter, the water does not rise so high, and the tides are then called *neap-tides*. From the time of neap-tide to that of spring-tide, the waters rise every tide more and more; till they get to the highest; from spring-tide to neap-tide, they gradually fall more and more.

EUGEN. Does not the tide alter its time of flowing every day?

ERAST. It does; and is in this regulated by the moon; for as the moon rises every day fifty minutes later than the day before, so does the sea rise also, that is, it flows 50 minutes later. To give you a better or clearer account of it, it would be necessary to explain it by drawings; I have said enough to give you a general idea, which is all I aim at.

EUGEN. I understand it very well, and am much obliged to you. I have been told that Sea-water is not fit to drink. What is this owing to?

ERAST. Because it is salt, and bitter, and of a marshy smell. These qualities render it disagreeable to the taste, though it may not be so to a great many who live almost wholly upon the sea. The Czar, Peter the Great, obliged his sailors to accustom their children to drink nothing but sea-water, and they all died. Masters of vessels always provide fresh water for the ship's company before they sail. The important secret of making salt water fresh, to a certain degree, has indeed, been discovered for some years, and most sea-men know how to do it; but they have recourse to the

method



method only upon urgent occasions. Sea-water is heavier than river-water; will of course float greater burdens, and it is on account of its weight, that it evaporates more, and freezes less: it is also more or less salt in certain places. Do not imagine that the salt it contains is useless. Providence has made nothing in vain. The Sun, by its heat, attracts from the surface of the sea a quantity of vapours impregnated with light particles of salt: these vapours rise in the air, and form clouds. They fall again in rain, in snow, in hail, and sprinkle the land; and, by the salts they contain, assist vegetation. Besides, sea-water affords us salt for our different wants. They make it at the seaside; and those places, where they make it, are called salt-pits. They pump in a quantity of water into shallow pits, leave it there some time, to be evaporated by the sun, by which means the water is exhaled, and the salt remains: after this, to purify it and make it white, they boil it in vessels till it is dry and fit for use.

EUGEN. The sea affords us still greater benefits; for example, fish in the greatest abundance. Is it known, Sir, how many sorts there are?

ERAST. The sea is a liquid world, peopled with an infinity of inhabitants, different in species, in size, and manner of living. We are acquainted with a great many, but there are probably many we are unacquainted with. We find some particular kinds of fish in certain seas, and other fish in other seas; as Cod on the banks of Newfoundland. Some come in shoals at particular times, as Herrings and Mackrell; others, alone; some deep about the coasts; others out at sea; some never quit the mud, that is, they crawl at the bottom; others swim near the top. The greatest number of fishes are oviparous, that is to say, the young spring from the spawn or eggs of the female, which are impregnated by the male; others are viviparous, that is, produce their young completely formed. Some fish are covered with skins, others with scales, and others with shells. One sort is good to eat, another for different uses. Some they catch after one manner; some after another. Almost all fish are fish of prey, and feed upon others; but the voracious, are the least prolific; whilst those

those which serve others for prey multiply prodigiously; so that no one species can be thoroughly destroyed. The Creator has given to fishes, as to other animals, instinct, and a means of procuring their subsistence. Every species has its mode of attack, its art of defence, and method of stealing away from the pursuit of its enemy.

EUGEN. You can tell me, no doubt, many remarkable things of fishes?

ERAST. As far as my reading, and some few conversations I have had upon the subject, has enabled me.

The Whale is called the Queen of the Sea, because she is the greatest fish, and the largest of the watery tribe. Whales have been taken from 130 to 200 feet in length, but they are, in general, about 60 or 70 feet long. The head of a Whale is of an enormous size and is about a third of its whole length; but its eyes are no larger than the eyes of an Ox. Its whole strength and defence is in its tail, which is very large. It lives upon small fish, which abound in the North seas. It is chiefly on the coasts of Greenland and about Spitsbergen that they are caught. The Dutch are annually at great expence in this fishery. The fat of the Whale yields a quantity of train oil, which is a great article of commerce with the Dutch. Many ships go annually from England, and to encourage the fishery, which with the Cod fishery at Newfoundland, is a nursery for seamen, government gives a bounty for every Whale that is brought home. It is this fish alone that yields the whalebone. The Whale, and other fishes of the like kind, which we call *cetaceous*, are viviparous; they carry their young nine or ten months, and have only one or two young Whales at a time, which they suckle a year. Great Whales lay themselves up under the ice, which they pierce to take air, for they cannot remain more than half an hour under water without coming to the surface to breathe. They have two tubercles on the head, through which they throw up the water to a great height, and with great noise.

EUGEN. I am curious to know how they are caught.

ERAST. I will tell you then. An expert, strong sailor throws a harpoon at the Whale, which is an interesting

pole, about five or six feet long, with a barbed point, and a rope fastened at the other end. As soon as the Whale feels this stick in its back, it flies; and the cord, which is of great length, is suffered to run out with the Whale. The fish is pursued with boats, and presently loses its strength with its blood, and expires on the surface of the water. When dead, they cut it up, as it lies on the water, and take only on board such parts of it as are useful.

EUGEN. Are there any other great fishes?

ERAST. There is the Sea-Unicorn, so called on account of a long tooth it carries on the left side of its upper jaw. This fish is a great enemy to the Whale. There is a Sword-fish, that has a bone in his nose like a sword, that attacks and combats the Whale, and puts it to flight. There is also the Porpoise and the Dolphin, which are large fishes. The Dolphin by no means resembles what painters describe it; it is a very swift swimmer, being continually in pursuit of small fishes, of which it devours a prodigious quantity. Different seas yield different kinds of fishes; but among sea-monsters, one of the most mischievous and voracious, and which is found almost every where, is the Shark. They have been seen twenty-five feet long. It is called the tyrant of the seas. It makes cruel war with other fishes, and has been known to swallow a man whole, even when he was armed; some have imagined, that it was in the belly of this fish that the prophet Jonah lived three days.

EUGEN. I should dread the teeth of this monstrous fish, if I was out at sea. Are these, Sir, the only remarkable fishes?

ERAST. There are many of an amphibious kind, that is, such as live both by land and by water. For example, the Sea-Cow, the Sea-Wolf, the Sea-Bear, and the Sea-Lion, who have only two feet, which are hands or fins to swim with, whereas all other fishes have four fins. These frequent great rivers. They have been known to weigh from 1000 to 1200lb. weight. They continue more or less time in the water, and when out of the water, are found feeding, repoling, or sleeping, upon the ice, upon a rock, or upon the shore.

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It is at this time they are generally taken. The Tortoise is also a kind of amphibious shell-fish, of which there are three species, Land-Tortoises, Sea-Tortoises, or Turtle, and those of fresh water. The Tortoise, or Turtle, is oviparous, and lives a long time; its flesh and eggs are good to eat. Travellers affirm, that they have seen Turtles ten feet long, and seven feet wide. A single one has yielded two hundred weight of flesh. A female Turtle lays more than one hundred and fifty large eggs. They are found in the sand on the shores in holes, where they are deposited. A fat Turtle will yield more than thirty pints of oil drawn from its grease. This oil is good in cookery when new, and fits to burn when old. The fat has even a good flavour will keep and supply the place of butter. In a word the shell is beautiful; and serves to make a variety of curious things. In some seas, they find Turtles in abundance.

It would be unnecessary to acquaint you with the multitude of fishes that is brought from the coasts to market, and those various species of shell-fish, such as Oysters, Muscles, Crabs, Lobsters, &c. which you have frequently seen. I will trouble your memory only with a few other singularities which the sea presents. For example, we find in the American isles, a fish whose skin and scales are red; at Cape Comorin, they have what they call the Golden-fish, which takes its name from a circle round the eye, and a streak from the head to the tail, of a golden colour. In the East Indies, there are small fishes, black and white, scattered with spots of gold and silver. The great men of the country keep them as a curiosity. In warm climates there are fishes they call Flying-fish, because they jump out of the water when pursued by their enemy, and fly in the air for some little distance. There is a fish in the Mediterranean, called the Cramp-fish, which will benumb the arm that touches it while living, by a sudden stroke that it gives; there is among the shell-fish, one called a Sea-hedge-hog, covered with sharp points, which it makes use of to roll itself in the mud; there is another fish called Nautilus, which resembles a little boat; its skin is arranged in such a way, as to serve

a sail

a sail; so that it is driven upon the waves by the wind. There is another like an Eel, called the Torpedo, which, when touched, emits sparks of electric fire, and will give an electric shock. Specimens of these fishes are preserved by the curious in their cabinets. In the Eastern seas, are caught, in great abundance, a kind of Oyster, whose shell is mother-of-pearl, and in which pearls are found. The most valuable pearl we have in Europe, decorates the crown of the kings of Spain. It is as large as a pidgeon's egg.

EUGEN. I have heard persons talk of Mermaids, half women, and half fish; that is, women to the waist, and fish from the waist downwards. Is there such a thing?

ERAST. Naturalists still doubt it; but if we can believe particular writers, there seems testimony enough to establish it. We read in the History of England, that in 1107, a Mermaid was taken off the coast of Suffolk, which bore so near a conformity with man, that it seemed to want nothing but the speech. We are also told, that in West Friestland, some girls, in 1430, caught one that was floundering in the mud; that they took it home, dressed it in women's apparel, and taught it to spin; it fed like one of them, but never would try to speak: another writer says, they taught it some notions of a Deity, and it would bow with reverence when it passed a crucifix. Another account, well-attested, says, that in 1560, some fishermen caught in the East Indies seven Mermen and Maids; and other writers make mention of such creatures being caught at other times; but as such monsters have not been seen of late years, I am myself in doubt about it.

EUGEN. How wonderful is the Creator in his productions; and what singularities does the sea alone afford?

ERAST. I could mention many others, if it would not be entering too minutely into the subject. But, before I quit it, I would have you observe, that the bottom of the sea, in many places, resembles a sort of country; it is covered with moss, with turf, with herbs, with roots, with plants, and shrubs innumerable, of different kinds, colours, size, and form. Besides the

retreat and nourishment these afford to a number of fishes and creeping insects, which here deposit their eggs; some of these plants are made use of by men in medicine, and other things. It would be happy for us, if the uses of all were known. There are still other marine productions; for example, Coral, whose fishery is very curious. It is much esteemed in Africa, where they make a variety of pretty toys with it; sponge, which is found at the foot of rocks, and of which great use is made in many mechanical arts. Let it be remembered that coral and sponge, and many like substances, are not sea-plants, as has been supposed, but serve as a refuge for certain insects to lodge in.

EUGEN. Is the sea very deep?

ERAST. We are assured, that its common depth is about 150 fathom, (each fathom six feet) and its greatest about 300. We know also, that in certain parts of the sea, there are cavities and caverns, especially in the centre of mountains, whose tops rise above the surface. Mariners do not so much dread these rocks that are above water, as those whose tops are below the surface, and the many sand-banks and currents by them occasioned, which are very dangerous to navigation.

The different seas are scattered with islands; that is to say, with land more or less extensive, surrounded with water; these islands are the tops of great hills and mountains at the bottom of the sea. The greatest number of islands are found in the neighbourhood of great continents. The Archipelago is a part of the Mediterranean sea, where there is a great quantity of islands more or less considerable, and at a little distance from each other.

It is supposed that the greatest part of the islands have appeared since the deluge, which occasioned a universal overthrow in the surface of the earth. It is probable that before the deluge, the waters occupied only one side of the globe. We know, however, that earthquakes have sometimes raised land from the bottom of the sea, and formed new islands. By the same effects certain islands have sunk, and suddenly disappeared. The ancients say, that there have been moving or floating islands, that is, islands which have been sup-

ported



ported on the surface of the sea, without touching its bottom; but we conceive this to be a fable, or to have been great drifts of floating ice.

EUGEN. I have heard that seamen meet occasionally with water-spouts in their voyages, which they dread approaching, almost as much as a rock under water.

ERAST. Water-spouts are a great quantity of water drawn up into the air, by the attraction of a low cloud, which seems to descend for that purpose; at a distance it appears like a large funnel, the small end touching the sea, the broad end enveloped in the clouds. Under the small end the water bubbles up, and appears to boil. Was a ship to run foul of one of these spouts, the waters would break, deluge the vessel, and probably sink it. Seamen generally fire a shot at it when within reach, and thus disperse it, which the agitation of the air, by the explosion, seldom fails to do.

EUGEN. There is only one thing more on the subject of the sea, that I wish to be informed of?

ERAST. What is that?

EUGEN. The nature of the mariner's compass.

ERAST. This owes its origin to the load-stone; a ferruginous stone found in iron mines, which has the power of attracting iron. The virtue of this stone was known to the ancients. Pliny says, it was discovered by chance, from a shepherd's finding that the nails of his shoes, and the iron ferule of his staff, clung to a load-stone, over which he walked, but they were ignorant of that singular property it possesses of turning towards the poles. We do not know to whom to attribute this important discovery. The invention of the compass is given to a Dutchman, in the year 1229. It is an iron needle or hand, like the hand of a clock, fixed on a point, so as to run round; and one end being touched by the loadstone, which communicates its virtues to it, makes it always turn to the north. Thus a mariner, knowing what way he is to go, is always directed, though he sees no land. And what revolutions in things has the loadstone produced! It has made us acquainted with the new world: before this invention, seamen never ventured out of sight of land; but now they have traversed the whole globe. It is to this we are indebted to,

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not only for the discovery of new countries, but for the rich mines of gold and silver, which these countries produce, and which would have been lost to us, if we had never reached those shores.

EUGEN. All these particularities are worthy our knowledge; but after having run through the Heavens and the Waters, shall we turn our thoughts to the Earth?

ERAST. If you please; and we will penetrate its very bowels. We have hitherto considered the earth as a planetary globe, performing its stated revolutions, according to the order which the Creator has established in his arrangement of the world: let us look now into it's composition, and into it's internal and external productions.

The earth is divided by the sea into four great quarters, Europe, Asia, Africa, and America. These different parts of the world are very different in size, form, climate, and productions. The Author of nature has been pleased to throw into his works an infinite variety. Here, are immense plains, there, inaccessible rocks, and farther off, are mountains that top the clouds. The inequalities on the surface of the earth, we attribute to the great overthrow of nature at the general deluge, to the currents of the sea and the rivers, and to subterraneous irruptions. The learned presume to say, that since the creation, the globe has been alternately sea and land; that is to say, that such parts as are now land, were once covered with the sea; and such parts as the sea now overflows were once dry land: but this is difficult to demonstrate.

EUGEN. Can you tell me, Sir, which are the highest mountains on the earth?

ERAST. The Cordeliers of Peru, in America, which are a chain of mountains near 1500 leagues in length. One of these is, perhaps, the highest mountain in the world. It reaches to the middle region of the air. Its summit is 9660 yards above the level of the sea, or nearly six miles in height. There are other mountains not quite so high. For example, Mount Sinai, in Judaea; the Pike of Teneriffe, in Africa; Mount Cervinus in the Alps; Mount Atlas, and many others: and, it is observable, that we experience more cold in elevated places.

places, particularly on the mountains, than in the vallies or plains.

EUGEN. Why is this? As being nearer the sun, I should suppose the contrary.

ERAST. Because the air is keener, and the sun's rays do not fall on them perpendicularly. It is thus we see the highest mountains almost always covered with snow. The cold is so excessive at a certain height on the Cordeliers, that men and animals will freeze, and become as hard as stone, without putrefying.

EUGEN. What good purpose do these high mountains and deep vallies answer? The earth would apparently be more beautiful and convenient, had the Creator made it uniform.

ERAST. His profound wisdom knew well to the contrary. Besides the agreeableness to the view, which this irregularity of the earth affords; the mountains check the impetuosity of the winds, and serve as a salutary shelter to the vallies round about, and frequently shield them at times showers, by the clouds pressing against them in their passage, which condenses the water in such clouds, and causes it to fall in rain. They are also a retreat for wild animals, useful to men for their skins and their furs, and they yield a variety of plants which will grow nowhere else. Besides, the hollows of the mountains contain immense reservoirs of water; whence proceed streams, rivulets, and rivers.

EUGEN. How is that possible?

ERAST. Have not I told you that the sun exhaled from the earth and sea, and drew up into the air an infinity of watery particles; that these vapours condensed, form clouds, and fall again on the earth in rain and snow? the snow melts by degrees, and, with the rain which falls, gives a great quantity of water, which is collected in the hollows of these eminences, and runs out again by its weight and fluidity, and forms springs and rivers. These are increased by others which join them in their course, till they reach again the sea from which they originally sprang. Hence are derived all those waters that circulate in the bosom of the earth, which is pierced with channels beyond number. Water will puzzle out its way through the different places

different stratas or beds of earth, sand, and stone, till it finds room to escape; then it forms a spring, whose waters run according to the declivity of the ground, or fall into wells, or reservoirs, which they naturally make, where they find the least cavity.

EUGEN. What, Sir, is a cataract?

ERAST. A water-fall: such, for example, as the Cataract of Niagara, in North America, which is, perhaps, the largest in the world. This is a fall of a whole river, a mile and a half broad. It tumbles headlong from a precipice, 137 feet high, and flows with such violence, as to make an arch beneath it, under which three men can walk abreast without being wet. The mist it makes by its fall, rises as high as the clouds, and may be seen at fifteen miles distance. When the sun shines upon it, it forms a rain-bow.

EUGEN. If all water proceeds from the sea, what occasions the freshness of River water?

ERAST. The Almighty has so contrived it for the purposes of Man; by passing through the earth, it is purified and strained of its saline particles and rendered fresh, and such watery particles as the sun exhales form clouds, which afterwards fall in rains, are the lighter parts of the water, the saline particles being naturally too heavy to be exhaled; and it is a wise provision of Providence, that the rain so exhaled, does not fall in large quantities, which would deluge a country but in showers.

I shall, some day or other, explain to you the great advantages we derive from streams and rivers. They supply our wants as well as our pleasures, and yield a quantity of fishes of various kinds. Some rivers abound with some sorts of fishes, others with different sorts, and ponds agree best with others. In places at a distance from the sea, they supply our tables with river-fish in plenty. In short, there is scarce a stream that does not yield it. But the utility of streams and rivers, as formed by nature, and those canals made by the industry of man, stops not here. They are of great service in transporting of lime, manure, merchandize, coals, and provisions, from town to another, which would be very dear and expensive.

ive if conveyed by land-carriage. They save a great deal of labour in other respects, by turning of mills, for grinding corn, for forges, fulling, making gunpowder, scowering leather, and linen, for making oil, paper, sugar, spinning and twisting silk, sawing of planks, and other things.

EUGEN. Now you mention coals, you will doubtless give me some idea of mines.

ERAST. There are mines of gold and silver in all the four quarters of the world. Gold and silver mines have been found in Norway, Sweden, and Hungary, in Europe, but the richest are those of America. The gold mines of Chili are the most celebrated. The ore is taken from the veins of a rock with great labour. Many rivers in foreign countries, and even in France, all a sand and spangles of gold, which are collected upon the shores, but in very small quantities. Gold and silver have been found mixed with ores in the mines of England, but not in sufficient quantity to answer the expence of separating. Gold is the most heavy, the most ductile, the most tenacious, and by these qualities, the most valuable of all metals. It undergoes no change, either by air or water, nor even by fire. Would you think it possible to draw out an ounce of gold into a thread of 219 miles in length?

EUGEN. Wonderful! Has there never been found a method of making gold?

ERAST. Projectors have often attempted it, but could never succeed. This is called searching for the philosopher's stone. It has been said lately, that Dr. Boyle, of Guildford, succeeded in his endeavours this year, by mixing quicksilver with other materials, but at the expence in obtaining it, was more than the value of the gold so obtained.

EUGEN. Is quicksilver a composition?

ERAST. No; it is a mineral, dug out of mines abroad; the chief of which are in Hungary, Spain, and Peru. It is found sometimes pure, issuing out of veins of stone when broken, and sometimes mixed with

EUGEN. Where are the silver mines?

ERAST. The most famous silver mine is that of Potosi

Potofi in Peru: though many others have been discovered, which, they say, are more valuable. The mine of Potofi is more than 750 yards deep, not far short of half a mile, and has been more than 200 years in working; but they now begin to find its veins diminishing. It is asserted, that there are a great many silver mines in Germany, Saxony, and Hanover. A block of silver was found at Nantz, so large as made a table, at which more than twenty persons could sit. Besides gold and silver mines, there are mines of iron, lead, copper, and tin, which employ a great number of workmen. I am told there is a copper stream on the estate of a Gentleman, in Wales, that by laying plates of iron in it, will, in a very short space of time, be encrusted all over with copper, which is beaten off, and melted down. This must be a stream issuing from a mine of copper, whose waters are strongly impregnated with the mineral. You know the usefulness of these metals. But the earth produces agreeable things as well as useful ones, such as precious stones of all kinds; rubies, sapphires, emeralds, topazes, hyacinths, amethysts, and many others of different colours. Some opaque, some transparent, and more or less valuable, in proportion to their scarcity, their brilliancy, their beauty, and the fancy of their admirers.

EUGEN. Are there no brass mines?

ERAST. No. Brass is a composition of copper and a fossil called Lapis Caliminaris.

EUGEN. You have forgot the diamond; is not that the most valuable of all precious stones?

ERAST. Yes. The most celebrated diamond mines are those of Golconda and Visapour in the East Indies. In these mines, the men work naked, lest they should secrete any stone of value. The largest diamond ever found, that we know of, is that among the treasures of the Great Mogul: it is in shape, and as large, as a hen's egg cut through the middle; it weighs 279 carats (four grains each carat) and is valued at more than 500,000*l*. Diamonds will sometimes imbibe the sun's rays, and emit them again, so as to shine in the dark.

EUGEN. No stone can be really worth that money.

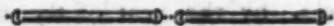
ERAST. It is vanity and luxury only that has stamped a value



value upon such riches : but there are other articles which we draw from the earth of real value ; articles that contribute to the use of society. Coals, for example, turf, peat ; these serve for fuel. Marble of different kinds, stones, soft and hard, flints, &c.

EUGEN. Can you account for the formation of these precious stones in the earth ?

ERAST. They are gradually formed, it is thought, by the meeting and union of oily juices, salts, and water. Water, which runs in the interstices of the earth, carries and mixes these different principles. They collect in small pebbles, the water drains from them, and these little masses dry and grow hard, and they are coloured by metallic substances dissolved by water. In short, the quality, quantity, and arrangement of these different principles, are the cause of the variety, the weight, the form, the colour, and brilliancy of precious stones. It is the same proportionably with minerals and petrifications. But I think we have conversed enough for this time ; the next time we meet, we will go on with the subject, I mean terrestrial productions.



## DISCOURSE VII.

*The same Subject continued.*

EUGEN. **R**EMEMBER, Sir, what you promised yesterday.

ERAST. We were got, I believe, to the productions of the earth.

EUGEN. We were. I take notice, Sir, that you stop, from time to time, as it were, ravished with admiration. May I dare to enquire the object of your reflections ?

ERAST. From this place where the ground rises, I admire with rapture the beautiful prospect. My eyes and my mind are at the same time enchanted. What painting could describe the vivacity, the variety, the richness of this great picture ! Gardens, woods, meadows, plains, vallies, hills, mountains, a blue sky, and a dazzling

a dazzling sun! Great God, how wonderfully magnificent are thy works! But where shall I begin the detail of so much beauty? Let us first contemplate the fertility of the earth, the universal source of all good. This fertility, however, which we attribute to it, springs not from the earth, which is in itself a barren mass.

EUGEN. You astonish me, Sir. What are the causes, then, of this fruitfulness and surprising abundance?

ERAST. Water, fire, air, salts, oils, and sulphur. These different principles, as I have told you, exist in a greater or a less quantity in the bosom of the earth. They collect, unite, ferment together, gliding through its pores, insinuate into those of the plant, by its roots, and nourish it. You must not believe, according to the vulgar notion, that the moon has an influence over these productions. It is an error. Water indeed has a principal part. Rain is the soul of all the issues from the inexhaustible bosom of this universal nurse. I told you, I think, from whence the rain proceeds.

EUGEN. You did, Sir. Drawn from the sea and all moist places, by the heat of the sun, the watery vapours rise in the air, form clouds, and fall again in rain, snow, and hail, with particles of sulphur and fire, which, being introduced with other juices into vegetables, enliven them, and make them grow.

ERAST. True. Add to this, the action of the sun and wind, which puts these principles in motion, as you will describe the causes of the wonderful fertility of the earth. But its natural fertility requires to be seconded by cultivation. The Creator, in forming the earth, made it fruitful, so as to be to man an inexhaustible garden of fruits and vegetables, equally nutritious as delicious, without any care on his part; but, at the moment of his revolt, it changed its nature, and man was condemned to labour. It would not, but on that account, have borne briars and wild fruits: the bounty of the Creator, however, permitted, that the more the earth was cultivated, the more it should answer our labour, so that, with industry and perseverance, we may render it

from it, not only all that is necessary, but all that is comfortable and agreeable to life.

EUGEN. But must the whole be cultivated in the same manner?

ERAST. No. The earth varies infinitely in its soil, that is, in its qualities. We divide the nature of lands into six different classes. Rich and poor, strong and light, dry and wet; and these primitive qualities mixing together more or less, vary the soil. The business of the husbandman is, first, to know the quality and nature of his land, that he may give it such culture it requires, and sow it with such seed, as it will best produce. Soils are different, according to the climate, the situation of the ground, and the aspect of the sun. Hence arises the astonishing diversity of earthly productions. Some fruits will grow on certain lands, and in climates adapted to their kind, which would grow nowhere else. There are some things that will grow in Africa and America, that will not grow in Europe; and Europe will produce a variety of things which cannot be found in other countries. All fruits vary in their kind, form and colour, so as to have peculiar properties, qualities, and flavour.

Please to remark, that there is no one habitable place, which is not adapted to the growth of something proper for the subsistence of men and animals which could there settle.

EUGEN. Let us examine now, if you please, the riches which the earth affords.

ERAST. We have a fine prospect to examine. Open your eyes. Carry your view to the utmost extent. There is a universal abundance. Among the trees, what a prodigious quantity of every kind, in the woods, the forests, in the farms, upon the roads! What riches may not men draw from those lofty trees that bear no fruit! One is useful for building houses; another for ships; some for furniture; and others for fuel. Among forest trees, we have the Oak, the Elm, the Ash, the Beech, the Fir, the Poplar, the Alder, the Birch, the Willow, and a quantity of others equally useful, either to the Carpenter, the Joiner, the Wheeler, the Carver, and in other works as well for use as for

for pleasure. Among others is the Cork-tree, which grows in Spain, in Italy, and France; it is the bark of this tree that yields the cork: the bark is stripped off, and in a year it grows again. There are trees of an astonishing size and height, and which live a long time. The Oak of king Stephen, in the county of Northampton, is of an enormous size and height, and in the extent of its branches four thousand persons may sit at ease under its shade; it is said to be more than 600 years old; and yet there are a number of Cedars in Mount Lebanon, in Palestine larger and older. But of all trees, the most gigantic is the Baobab.\* One has been seen at Senegal, which seventeen men could scarce embrace with their arms extended; it was more than eighty feet in circumference and yet they pretend to say, there are trees still larger and as old as the deluge.

EUGEN. But, but, Sir!——

ERAST. But, what?—Do you suppose that I would deceive you?—It is by such gaping surprize, that the ignorant and unexperienced become ridiculous. At the least extraordinary thing, you see them struck with wonder. All that goes beyond the reach of their capacity, all they have not seen, they conceive to be impossible. There are, Eugenius, two sorts of fools, those who believe every thing, and those who believe nothing. To believe that which is impossible, and contrary to reason, is a stupid credulity. To reject extraordinary things which may be true, though perhaps improbable, because we have not seen them, or because we do not comprehend them, is an affectation strongly marked with obstinacy and ignorance. Be persuaded, my dear fellow, that I am neither a deceiver nor a boaster: I am not even one of those who believe every thing they hear; so that when I give you an account of any very singular matters, you may take for granted, that I speak upon the best authorities. What pleasure should I have in leading you into error? I have taken too great pains to shew you the indignity of an untruth, to give you an example of it in myself.

EUGEN. Many persons, like me, are in want of this lesson: I will endeavour to profit by it.

If we consider the different uses to which forest trees are put, they are more necessary than fruit trees?

ERAST. They certainly are. But what refreshment, that delicacies do fruit trees afford us! There are fruits of a thousand species, according to the seasons, and according to the climates. Plenty of common fruit helps to feed the poor, and serves the tables of the rich. A repast without fruit, seems to want something essential. You know likewise, that we extract from certain fruits our best liquors; and, on this account, the vine alone, whose wood is scarce worth burning, deserves the highest encomiums. Of the different branches of agriculture, the Vine, after Corn, is the most considerable, that which employs most hands. There are a great variety of wines, which differ in colour, taste, quality, and duration. The best wines of France are Burgundy, Champagne, and Claret. Those of Spain, are Malaga, Berry, and Mountain. Port is the produce of Portugal; Old Hock of the countries adjoining the Rhine, Germany; and Madeira of the island of Madeira. Of other liquors made from fruits, we have Cyder from Apples, and Perry from Pears. In Provence there is an abundance of Olive trees, which yield the sweet oil.

Among a number of trees that grow in foreign countries, the cocoa-nut-tree, so common in America, is most admired. It is, of all trees, that which is turned to most uses; it's wood, it's leaves, it's bark, it's nuts, which are larger than a man's head, and which contain perfect fruit. An excellent liquor is made from the fruit, and it affords milk for children. We find also, in the same country, the Cocoa, whose flowers give the Cocoa, and whose fruit yields the Chocolate. The Coffee is another remarkable tree. It grows fifty feet high, though its trunk is not more than four or five inches in diameter. It yields fruit two or three times a year, in great abundance. The best coffee is that of Moka, in Arabia, which is brought to us through Turkey; though it is now cultivated in America. The Tea is another remarkable tree, and is the produce of China, and the chief article of commerce carried on by the East India Company.

EUGEN.

EUGEN. You have not named the trees of this country.

ERAST. No, indeed: the list would be too long.

EUGEN. What are those trees that are called cotton-ticks?

ERAST. They are the produce of warm climates and are brought here merely as curiosities. Cold weather is such a mortal enemy to them, that such persons as wish to keep them here, are obliged to house them in the winter, and warm the places, where they stand, with fires.

EUGEN. Once, Sir, when I was walking in a garden, I saw the gardener cut off the head of a young tree, from the trunk, and place in it some twigs of a tree of a different kind.

ERAST. That we call grafting. There are several ways of performing this operation; one of which is called budding, that is, taking the bud of one tree and slipping it within the bark of another; but they all have all the same end in view, that of making a barren wild tree bear the best fruits. Every good gardener knows how to graft and to bud.

EUGEN. How, pray, does this change of nature operate in the body of the wild tree?

ERAST. It operates by the circulation of the sap or juices that flow in the body of the tree, from the root to its leaves. It is the sap that enlivens it, nourishes, and makes it grow; it flows continually in all parts of vegetables, as the blood circulates in the body of animals. The true cause of the circulation of the sap is yet one of the mysteries of nature. Even of the blood we were ignorant of, till it was discovered by Harvey, an English physician, in 1628. It is therefore now known, that the blood is constantly flowing from the heart all round the body and limbs, to the heart again, and it is its motion that gives the pulse.

EUGEN. To think of the infinite variety of the productions of the earth, one would say, that the magnificence and bounty of the Creator, had not only in view the utility of man, but also his pleasures; all nature abounds with delights. The fields, enameled with flowers, seem natural parterres. When I see a country in May, I think I see so many beds of jonquils and the



and other flowers, and those blooming shrubs with which our gardens abound.

ERAST. What would you say, was you to walk in some of the magnificent gardens in Holland; where a florist will spend £ 500. a year in flowers. There are an infinite variety of field-flowers equally as garden-flowers; some more fragrant and beautiful than others, but all perfect in their kind. Indeed all flowers, as ruins, were originally wild, and it is cultivation only that has brought them to their present perfection.

But you must know, that besides their beauty and fragrance, many of these flowers, as well as a variety of plants, are of real use to man by their medicinal properties. There is scarce an herb but what has some noxious or salutary virtue, with this distinction, however, that the number of poisonous plants, as well as mineral poisons and venomous animals, are very few, in comparison to others. Many noxious vegetables, were their virtues known, would, perhaps, cure disorders that now seem incurable. Arsenic, which is a rank poison, is of use in medicine; and quicksilver, which if taken without caution would kill, is a specific in some disorders. The effect of the simple bark of the tree, which grows in Peru, and which we know by the name of Bark, is a certain cure in intermittent fevers. Rhubarb is the root of a shrub in Tartary, and Ipecacuanha, which is an emetic, is the root of another shrub in Brazil. What an able physician, my friend, is the Father and universal preserver of nature!

EUGEN. He is truly our father from the care he takes of us. When I consider particular gardens, those of the kitchen and orchard, and cast my eyes on the greatest garden of all, this immense country, where all sorts of productions abound; I do not know which to admire most, the power or the goodness of the Creator.

ERAST. Your reflexion is sensible. See what a prodigious quantity of grain the surface of the earth presents us, now near the end of harvest; the most valuable part of it, wheat, that which constitutes the staff of life, and is the support of man, is almost gathered in. The rest to be gathered, such as oats, beans, and the like, is designed for the feed of beasts.

But

But take notice of the profound wisdom of the Creator in the fruitfulness of the plains in general. We have seen a stalk of wheat bear thirty-two ears, each ear containing from forty to fifty grains; so that there has been an increase of 1600 from one. Increase, taken in general, has been still greater in Egypt; since, according to Pliny, one bushel of wheat has yielded more than 150 bushels. It is an attention of Providence worth remarking, that of all grain, that, which is particularly destined for the support of man, is most universal and most fruitful.

EUGEN. If wheat, then, would keep a length of time and sufficient stores were laid by in fruitful seasons there never could be any fear of dearth.

ERAST. If, do you say? It *will* keep a great while with care and management. We know that the Romans have preserved wheat in the ear more than fifty years by laying it in cavities in the ground, and covering it with straw; so as in a great measure, to keep it from the air, from wet, and from insects. In 1707, was found in the citadel at Metz, a subterraneous place, where there was a vast quantity of corn. It had been there more than 130 years. Louis the XIVth. of France and all his court, eat of the bread made from the wheat, and found it good. The Dutch, with whose land is so scarce, that they have no ground to sow corn to supply their markets from distant places. They have large magazines, and a method of preserving it. By this prudent conduct, they keep up at all times, in equal plenty; and it is not much dearer at one time than another. They even have enough to supply other nations with it when wanted, and derive a profit by exportation.

EUGEN. I remark, that the country not only supplies us with necessaries, but with a thousand convenient things.

ERAST. It yields flax and hemp, with which we make linen and cordage. The cole-seed produces oil and a variety of other plants are useful in other ways. I should never have done, was I to enumerate the many benefits of nature. And what wonderful variety there even in the form of her productions! No

plant, not a leaf resembles each other. If we reflect on that prodigious fruitfulness which the Creator has bestowed upon the seed of each plant to perpetuate its species, we shall find it a miracle. It is calculated, that a single Elm has in its body more than 15000 millions of germs very distinct, each germ containing an Elm, which again contains a like quantity for reproduction.—Let us now proceed to an examination of animals.

EUGEN. I am eager for the task. This part of the works of the Almighty, will afford us variety of observations. How extensive it is! Having discoursed of fishes, it remains to enquire into birds, insects, and four-footed beasts.

ERAST. You begin, Eugenius, to know the principal difference which characterizes the animal race. Those which swim, those which fly, those which creep, and those which walk. As we yesterday examined the first class, let us now run through the three others, beginning with birds.

Animals, in general, are naturally endowed with a particular instinct to know how to conduct themselves, to seek their own good, to foresee and avoid danger, to attach themselves to their own species, and to perpetuate it. They are sensible of pleasure, pain, love, hatred, jealousy, friendship, and frequently even of gratitude; in short, this instinct is so certain, and so wonderful, that we are often led to think it reason. Was I to speak of all birds, I should tire you with the detail; I will therefore confine myself to those which are remarkable.

Those birds, then, which live upon flesh, we call *carnivorous*, and those which prey upon others, *raptorial*.

EUGEN. Why is the Eagle called the king of birds? Is it larger than all the rest?

ERAST. No; but it is the fiercest, the most courageous, and the strongest for its size. It is also a very swift flier. There are several species of them. In figure, this bird resembles a Parrot; it has a curved bill, short feet, with very strong hooked talons. It has a piercing eye, lives a long time, and is an inhabitant

tant of cold countries. The Eagle chooses the tops of the highest trees, or the cliffs of the steepest rocks, to build its nest in. There are a great many of these birds in the North of Scotland, and in the mountains of Switzerland. The largest species of this bird has strength enough to take up a sheep or a child. A peasant once knocked one down with a pole, that would have taken away a child of five years old.

EUGEN. It is, then, a very dangerous bird. I suppose there are more voracious birds?

ERAST. We reckon birds of prey among this class. Such as Hawks, of which there are several kinds, different in size, in plumage, and in swiftness. These are continually at war with other birds. Would you believe it? There is a species of these rapacious birds, for example, the Goshawk and Falcon, which they turn out in pursuit of game; they train them up for the purpose: a man carries them upon his wrist, and when any bird is in view, he lets the Hawk loose, who flies after the bird, darts down upon it, and brings it to his master in his talons, who then treats the Hawk with the entrails of the bird it has caught for its pains. This sport is a royal diversion. But among the carnivorous birds, there is one more terrible still.

EUGEN. Is it possible? What is it?

ERAST. The Contor. It is a bird of Peru, and perhaps the largest in the world. They have been seen when flying, to be more than thirty feet across the wings. Judge of the strength of this tyrant of the air. When it has appeared, it has frightened whole herds of cattle, and their herdsmen. It has a beak calculated to rip open the belly of an ox. Two of them will destroy an ox. I have been told, they will devour children ten or twelve years old. But, by the act of Providence, this destructive bird is very rare. The female lays only sufficient eggs to perpetuate the species, otherwise it would be too noxious an animal. There is one in the collection of the Royal Society at London, which was killed at Chili, by some people in the suite of an English gentleman.

EUGEN. Let us drop the subject of these carnivorous birds, they make me shudder; and let me know

there is not some equally curious, though not so mischievous.

ERAST. I could name many, for example, the Cassiowary, one of the tallest and largest birds in India. I have seen one in the king of France's Museum, more than five feet high. The Cassiowary is remarkable for its long black shining feathers, that resemble hair; but of all birds, the tallest is the Ostrich, common in Africa, although its body is rather small. The Ostrich, like the Cassiowary, does not fly; but both are so swift of foot, that it is difficult to keep up with them, even on the fleetest horses. Ostrich feathers are large and beautiful. We dye them of various colours, and use them for ornament: its down or hair serves to make hats or bonnets. This bird, like many others, will swallow iron, flint, and other hard substances, in order to assist digestion, but they do not digest it, as people have supposed. They say also, erroneously, that the imprudent Ostrich deposits its eggs in the sand, and leaves them to the care of the sun; when it is certain that they sit on them in the night, though they leave them in the day, knowing that the burning heat of the climate is sufficient to hatch them.

Among our European birds, you have seen the Peacock, so remarkable for the beauty of its plumage?

EUGEN. And the horridness of its cry. I hate the bird on this account.

ERAST. You would not say so of the Nightingale?

EUGEN. Oh no. If its cloathing be not so gaudy, its voice is enchanting. There is no inhabitant of the groves that can vie with it in melody.

ERAST. They say, that besides its melodious notes, the Nightingale has an excellent memory; that it will retain a whole song, and repeat it with the same modulation of voice with which it was sung. Having made you acquainted with the largest birds, I will now give you some account of the smallest.

EUGEN. What is it, Sir?

ERAST. The Humming bird. This bird, so common in America, especially the male, is a master-piece of nature. It is wonderful, not only in the variety and brilliancy of its colours, but also in the littleness of its body.

body. It is not bigger than a small nut. There is in Canada a species still smaller, called the Bird-fly; which is not larger than a great fly. Its flight, however, is extremely rapid. Could you suppose it? This small bird will attack a crow, and beat it down from the middle of the air. It is so beautiful a bird, that the Indians make ear-rings of it.

EUGEN. And the Parrot, does it not merit our attention?

ERAST. Certainly. It is, perhaps, the most wonderful bird in the world. Not only for the beauty of its feathers, but its faculty of imitating the human voice. This is a native of America. They reckon more than fifty species of Parrots, different in figure, in size, and in colour. They fly in flocks, and live in the forests. In a cage they will eat any thing, and may be fed with any thing except flesh, which is not good for them.

EUGEN. I should admire the Parrot beyond any bird, if it was not so dirty, so humourous and so clamorous. You are doubtless acquainted with other particularities among birds?

ERAST. Shall we enter upon those of Passage, who go and come according to the seasons? Quails, for example, pass from Africa to Europe in the Spring, and return towards the end of Autumn; you may see them traverse the Mediterranean sea in flocks. They are frequently taken on board ship, where they alight to rest themselves. As they love a moderate climate, and Africa is too hot in Summer, they pass that season in Europe; and as the cold is too sharp here in Winter, they then go to Africa. There are also other birds of passage, Wild Geese and Ducks, Cranes, Woodcock, Snipes, and many more, whose instinct leads them to select those countries that agree best with them. Some fly in confused flocks; others preserve order, and fly in rows, in order to cut the air the better. That which flies first is relieved from time to time by others.

It is imagined that Swallows, who appear in the Spring, pass a great part of the Winter in Europe, although such as leave us about the end of Autumn are frequently caught, in great quantities, on the decks of ships.



ships, tired with flying. The truth is, those of the Northern countries of Europe do not go away in Winter. They are found in Sweden collected in heaps, hanging upon one another in a torpid state, in hollow places: they quicken and appear again with the first warm weather.

It is very singular that all these birds foresee the time to depart, collect themselves together, fly night and day, and go to the place designed without wandering. Where is the traveller who, in so long a journey, would not be obliged to enquire his way?

EUGEN. They are certainly directed by Providence; for who, but him, can give so much fore-sight to animals?

ERAST. Say not only fore-sight, but address and sagacity. You have taken notice of the structure of a bird's nest. These architects have no other tools than their beaks and their feet. You see, however, how curiously they build their houses, and how carefully they line them, that their callow young may lie soft. What mason could build a swallow's nest, which is constructed of mud, and hangs under the eaves of houses? The nests of the Tit-mouse and Wren are master-pieces of industry. The most able artist could not make one like them. How wonderful is the care and exactness of all birds in sitting upon their eggs, and sufficient length of time to hatch their young: how attentive are they afterwards to feed them and bring them up! See with what resolution a Hen will defend her Chickens from a Dog! Was it a Bull-dog, she would put it to flight.

Shall I relate to you now the birds that live equally on land and by water? Such have their feet webbed, that is, provided with a membrane spread between their toes, for the purpose of swimming. They are covered with down and feathers, so compact as to keep out the water. Some have long beaks, adapted to raking in the mud, where they find their food; others are fishers, and live upon fishes, such as the Cormorant, the King-fisher, and others; others, again, live upon herbs and vegetables, as the Water-hen and Sea-duck. There are also some that are enemies to the day, and fly only in the night,

night, as Owls and Bats. Of all birds, the Bat is the only one that does not lay eggs. This is rather a flying Mouse, being covered with hair, and having the head and body of a mouse. You have seen them I dare say. It flies about at dusk, and is called a Flitter-mouse. It suckles its young and brings forth two at a time. There are several species of this animal, which seems to have nothing of the bird but the power of flying.

EUGEN. By the detail you have given me, I am now acquainted with most of the feathered tribe. Will you next give me some account of Insects and Reptiles?

ERAST. Nothing is more wonderful than the manner in which the Creator has peopled the universe, with animals of all kinds: and we may say, that Insects, as vile as they may appear, are one of the principal productions of nature. The greatness and wisdom of God is not more conspicuous than in these little animals.

There is an infinity of Insects. The air, the earth, the waters, swarm with them. Some are pleasing to look at, others hideous, some are useful, others hurtful. There are infinitely more invisible than such as we see. Some fly, and others crawl. There is one insect the most remarkable of any, and at the same time the most useful of any.

EUGEN. That is, I suppose, the silk-worm?

ERAST. You are right. You know that it is from this, we draw, that most delicate thread, that composes our finest silks. The silk-worm was brought into Europe from the East Indies, about the year 550, its labour is very curious. At first this insect is only the egg of a butterfly or moth; in the spring the heat hatches it, and it becomes a small worm, a caterpillar which grows very fast and is nourished by the leaves of the Mulberry-tree. When this worm has changed its skin three times, its growth is finished; it then spins about itself a cod or pod of silk, in the middle of which it forms a retreat in something like a tender shell, an enclosure in which it shuts itself up; thence it becomes a Chrysalis, that is, enveloped in a case, and afterwards a moth or butterfly; when come to this state, it pierces its cod and comes out: some days after, it lays its eggs and dies. A single moth will lay more than

500 eggs, which are preserved till the next year. This metamorphosis or change, is common to many kinds of insects, as Caterpillars, Bees, and Wasps, which from worms hatched from eggs, become chrysales, and then Flies, or Flying Insects.

You have no doubt, taken notice of the Ant. It gives us an example of industry. Ants will assemble many together to draw a little piece of wood, or a grain of corn to the bottom of their subterraneous granaries. It has been supposed that they hoard it up in magazines, to feed themselves in winter; but we have known that they remain benumbed, and without eating all this season, heaped up upon one another in an ant-hill. In certain countries, there are larger Ants, that very much incommode the inhabitants.

EUGEN. And the Bees, Sir, is not their industry and labour very remarkable?

ERAST. Very; a hive of Bees has been compared to a republick, where each subject labours for the common good, and where all things are kept in good order. There is in all hives the mother Bee, which is called the queen, she is larger, longer, and brighter coloured than the rest. This mother lays all the eggs, from which the whole hive of Bees are hatched. She is so fruitful, that in the course of a year, she will sometimes give life to more than 40,000 Bees. The Bees have such an attachment to their queen or common parent, that was she to die, they would disperse or suffer themselves to perish. Wherever she goes, they will follow her. Some men have searched for this queen Bee and having found it, placed it on their arm, and the whole swarm have there followed it. They will not sting, unless rudely treated or roughly handled. When the hive is too full of Bees, the young ones will swarm out and establish themselves in some other place. Bees are very useful on account of the honey and the wax that they yield, and which they collect from flowers and deposit in the honey combs within the hive.

EUGEN. You do not appear to me, Sir, to have described, that quantity of flies and gnats, which we every where see. I admire very much the surprizing variety of figures and colours in Butterflies.

ERAST.

ERAST. Would you suppose that in France, they carry collections of Butterflies to a foolish excess? There have been people who have ruined themselves in collecting of flies. The finest Butterflies that we have seen in the cabinets of the curious, are from the Indies.

EUGEN. I have been often struck in the evenings, with the brightness of Glow-worms.

ERAST. It is only in great heat of weather, that Glow-worms throw out this light; but there are still more luminous insects in America. Travellers have related, that sometimes the Americans have made use of no other light in their huts; and that to this day, when they walk out at night, they take one of these insects in their hands, and fasten one to each foot. These are by some called the Lantern-fly. They give as much light as a lamp; so as to enable us to read and write by them. There are other things that will give light in the dark, Lobster-shells, Touch-wood, and other things. And there are substances that will take fire of themselves when exposed to the air, without any fire being communicated to them; phosphorus, for example, which is a chemical mixture producing a powder; but to return to our subject, since we are on the subject of reptiles, I will make you acquainted with one that has drawn the attention of naturalists more than all the rest.

EUGEN. Pray what is that?

ERAST. The Polypus. It is a little worm of the figure of a hollow tube. There are several species of them. This worm is sometimes taken for an aquatic plant; it lengthens and contracts itself at pleasure. It breeds prodigiously, and what is most astonishing, contrary to the common order of animals, it produces, without the assistance of a male. Cut a Polypus in five parts, and each part will become a complete animal, which will produce others, before even the first shall be quite separated from the trunk of the old Polypus. What have advanced concerning this worm, is the opinion of the ancients, though some moderns have supposed it a fable, and to imply a republic of little animals labouring to form a colony, like the metropolis from whence they sprung.

We may take notice here of another phenomenon

the reproduction of Snails. Naturalists assure us, that if we cut off the head of one, it will not die, but get a new one. A learned observer of modern times published a tract containing the sentiments of many celebrated natural historians. It has been said that the four horns which the Snail shoots out and draws in at pleasure, are a kind of telescopes through which it sees; but this observer maintains, the Snail hath no eyes, but that these horns are a kind of very sensible antennæ which nature has given the reptile, and which it puts forth to feel whether any thing approaches it. If this be the case, it is perhaps of all animals the only one that is deprived of sight, which even the Mole is not without.

EUGEN. This is very singular, but how is it that men apply themselves to the study of objects so little important? For my part I do not see the use of it.

ERAST. I agree with you that, in the study of nature, there are many things which are objects of mere curiosity, but the human mind is insatiable for knowledge; besides, when in the examination of smaller objects, we seek only to contemplate the infinite wisdom of the Creator: this consideration is not unuseful to man, nor unworthy of him; since nothing that exists is judged unworthy of the great Author of nature. But let us not lose our time in reflections.

EUGEN. Are there any other reptiles?

ERAST. Yes, and very dangerous ones, especially Serpents. Different countries have different species of Serpents: there are some which we have no reason to dread, they are so familiar. Some are winged, others amphibious. There are some more than twenty feet long, which attack and destroy the largest Quadrupeds; there are water Serpents, and Serpents of the sea, of a prodigious size, and very formidable to seamen. Among other Serpents we reckon the Rattle-snake as one, so dangerous, and yet so common in America. In Nubia many persons have been destroyed by the bite of serpents. The Viper, a kind of Adder, is viviparous, whereas all other Adders are oviparous. The Asp is another species of serpent which the ancients considered as one of the most venomous. They say it throws the person they bite into a lethargic state, and thus destroys

him. History says, it was thus Cleopatra, Queen of Egypt, put an end to her existence, that she might not fall under the power of Augustus. We hardly know now to what species of Serpents to give the name of Asp; but that which we call the Asp in Europe, and which resembles the Viper, is not venomous. Besides we never fail of remedies against the venom of Serpents. It is remarkable, that in countries where there is the greatest quantity of venomous animals, there is found the greatest collection of simples and counter-poisons. Many of these reptiles are very useful in medicine. We employ the Viper for the cure of many disorders. The oil and powder of the Scorpion, whose bite is mortal, are excellent remedies. We cure the wound made by many animals, by bruising them upon the wound. Viper oil is a cure for the bite of a Viper. In short, there is none, even to the toad, that is not of use in medicine. Snakes have been thought venomous, but there are persons who hunt them and eat them.

EUGEN. Among insects, is not the Spider, for example, poisonous?

ERAST. In certain countries, the Spider, is very large and venomous. What is related of the bite of the Tarantula is singular. It is a kind of Spider very common in Calabria. They pretend to say, that it will make some sing, others laugh, and others cry; and that the cure is brought about by the sound of some musical instrument; which sets the patient a dancing, till he faints with exercise, but all this is mere trick. These Spiders are no more dangerous than ours, which have been eaten with safety.

EUGEN. What a wonderful spinner the Spider is! How is this accounted for?

ERAST. The Spider is furnished with six nipples, from whence flows that matter of which its web is drawn. The female Spider forms a cod of silk about its eggs. In the year 1709, a person at Montpelier collected enough of this silk to make a pair of stockings and a pair of mittens, which he sent to the academy of sciences at Paris.

EUGEN. This discovery would not probably have been



been very useful in commerce. Have you finished your observations on reptiles and insects?

ERAST. I shall soon have done. All I would further observe is, that in insects and reptiles, the male is commonly smaller than the female, whereas in quadrupeds, it is the largest of the two. I would add, that by the assistance of a microscope, which is an instrument that magnifies exceedingly, it has been found, that there is an infinity of living animals swimming in all liquors, floating in the air, and swarming in the earth, much smaller than a hand-worm, which the eye can scarcely discern. Would you believe, that in a drop of the infusion of an herb, of vinegar, or of blood, we discover by a glass, a multitude of animalcula or small animals of different kinds, which move with great agility. Millions of insects are spread throughout the air, where they are invisible, and the eggs which they deposit in liquors, are hatched there by fermentation. In short, when we come to consider that every one of these living atoms has eyes, and the different parts of an organized body, that there are in these several parts, muscles, nerves, veins, blood, and all things of which an animal body consists, and almost imperceptible; what are we to think of the supreme artist that formed them!

EUGEN. We cannot sufficiently adore his infinite powers.

ERAST. But we shall have now a new motive of adoration and gratitude, in his magnificence and bounty. It remains that we examine into quadrupeds, that is, four-footed animals. He has created the greatest number to supply the wants and convenience of men. They are also exceedingly varied in figure, in nature, and in instinct.

EUGEN. Let us begin our review with those animals that are useful.

ERAST. It is natural so to do. Among these you must be sensible we owe the first rank to horned beasts, and those which furnish us with wool. How great is this benefit to man! If a hen is a little treasure to him, by laying, as some will, 300 eggs in a year, a cow is a great one, she supplies us with milk, with butter, and with cheese, and gives us each year a calf. What a consumption

consumption is there at our tables of beef and veal? What is more healthy or more nourishing! If we are in want of horses to cultivate the land, or draw heavy burthens, the ox comes to our assistance. It is employed in draught in many countries. Though slower, it is capable of more fatigue than a horse, and is fed at less expence. After he has worked some years, he is fatted and killed, and his flesh is brought to market. Neither do his services end with his life, his skin tanned is valuable; this gives leather. In short, the gall, the blood, the fat, the bones, the horns, the guts, the hair, and even the dung of this animal, is converted to some useful purpose.

EUGEN. You cannot say so much of the sheep?

ERAST. I agree with you as to services of strength; but in every other respect, this animal so timid and which seems so pitiful in itself, is very valuable to man, since it supplies us, at the same time, with food and raiment, not to mention the other advantages we draw from its tallow, its skin, its guts, and its bones. The flesh of mutton is light, succulent, and of easy digestion. The milk of the sheep is sweet and wholesome; besides, we know that the wool is one of the greatest objects of commerce, and how much its use is extended. It is different in quality, and Sheep themselves vary very much in different climates; we call the male of the Sheep, a Ram. Many Sheep have horns upon their heads; some are covered with hair instead of wool. In Spain the wool is much finer than with us, and our best cloths are made of Spanish wool. The Tails of the Sheep at the Cape of Good Hope, weigh fifteen or twenty pounds, and are broad enough to turn back and cover their whole backs. In Tartary such tails have weighed near eighty pounds.

EUGEN. You will have much to say, no doubt, of the Horse.

ERAST. You are so well acquainted with this animal, that it is needless to describe him. I will observe to you, only that he is endowed with a wonderful instinct. They relate very singular acts of his good-nature and his character. We have heard of an old horse feeding between two young ones, and that the young ones chewed his

his hay and oats for him, and presented it to him in his manger. The Horse is reckoned old at twelve years of age, though he sometimes lives twenty or thirty. After seven or eight years old, he diminishes in value in proportion as his age advances.

EUGEN. The Ass, I presume, deserves but little attention?

ERAST. The Ass does not deserve the contempt it meets with. His long ears perhaps is one cause. This animal is however very useful, it lives upon little, and can bear a great deal of fatigue; and the milk of the female is reckoned very salutary to consumptive habits. In some countries the Ass is swift-footed. In some parts of France they run post with Asses, as they do in Spain with Mules. Arabian Asses are excellent for riding; they get on so fast, that no Horses can keep up with them.

Mules are a distinct species, they are engendered between an Ass and a Mare. As Mules are of two natures united, they are very rare, for they never breed themselves. They are reckoned very sure-footed, and in Spain, they breed them with care, and sell them at a great price.

EUGEN. You have named I think, the principal animals: but there are more quadrupeds; the one domestic, as the Dog, the Cat, and so on; others wild, as the Hare, the Rabbit, the Goat; and there are others again that are dangerous and hurtful, as the Wolf, the Fox, the Wild Boar—I hope you will speak of all in turns.

ERAST. Was I to do this, I might go on till to-morrow. I cannot however pass over all of them in silence. You mention the Dog, for example. It is one of the animals endowed with most perfect instinct. One would even suppose him to have reason; so much understanding has he, industry, and sagacity. One philosopher advances that beasts are merely machines; another that the souls of devils lodge in the bodies of animals; but we smile at the singularity, not to say the extravagance of their systems; the Dog is, of all domestic animals, the most attached to men. He is caressing,

reſſing, obedient, and ſubmiſſive. He is not even diſcouraged by blows; but is the more ſerviceable.

EUGEN. That is true, for I have ſeen ſix Dogs harneſſed to a ſmall loaded cart, and they have drawn it in obedience to the whip of their maſter.

ERAST. I have ſeen a Dog, too, turn a ſpit, by putting him in a wheel, that runs round; but they render us greater ſervices. They hunt, guard the houſe and the flocks of their maſter. What fidelity they poſſeſs! They are the very emblem of this virtue. Many Dogs have broke their hearts and died for the loſs of their maſter. I had a Spaniel that ſuffered himſelf to die with jealouſy, becauſe I placed my affections upon another little dog. Many have defended the life of their maſter at the expence of their own; others have diſcovered the aſſaſſin. In ſhort, there are a thouſand remarkable things of the fidelity, the addreſs, and other qualities of the Dog. But let us leave him, and a multitude of other animals, which are ſpread through different countries, and are natives of different climates, and come to the king of animals.

EUGEN. You mean the Lion?

ERAST. I do. Perhaps he might be better named the tyrant of the woods. We call him the King, becauſe he has apparently more courage, and more ſtrength than all animals beſides. His air is noble and fierce. When he is angry, his eyes ſparkle. His roar alone will frighten the inhabitants of the forests. Every beaſt flies upon him: he is a great hunter, and preys upon every animal he ſeizes. The Lion, however, is the emblem of generoſity, as he is the ſymbol of courage. There are many ſtories to prove him full of gratitude. The following is one among the reſt. A Knight of Malta being out a hunting, heard ſome dreadful cries. He advanced and ſaw a Lion entwined with a great Serpent; touched with compaſſion he killed the Reptile, without wounding the Lion. From that moment the Lion became attached to his deliverer and would not quit him. The Knight being about to embark on board a ſhip, they told him they had not ſufficient proviſions on board the veſſel to take charge of the Lion. They determined therefore to leave him on the ſhore. The animal ſeeing the veſſel depart

depart, set up a hideous cry, threw himself into the sea, and swam after the ship till he could swim no longer, and was drowned.

EUGEN. What a wonderful act in a beast ! It must be allowed, Sir, that animals frequently set us examples of a good disposition, which we do not follow so closely as they do. You said the Lion was the strongest animal. Is not the Elephant stronger ?

ERAST. Yes, but then it is much larger. It is the tallest and biggest of all animals. It is a living colossus. They have been seen more than fifteen feet high. There are many Elephants in Asia and Africa, but those of the East Indies are the largest. The figure of an Elephant is unlike that of every other quadruped. It is a heavy mass, without proportion. It has two great teeth on each side of its mouth, which are its weapons of defence. Besides this, it has a long nose like a tube, with which it takes up its food, and which it uses as a hand. The Elephant eats a great deal, though it can stay seven or eight days without eating or drinking. Although very heavy, it is swift of foot, and can gallop, but it does not turn readily. This animal, though wild, is very docile, being easily tamed. There is nothing to fear from it, but when it is irritated. We derive great services from the prodigious strength of the Elephant. It will carry more than 3000 pounds. Formerly they were used in war. Towers full of bowmen and archers were placed upon their backs, and they pushed on among the thickest battalions: men, horses, machines, all give way to their enormous weight. The greatest enemy of the Elephant, the Tiger, the Lion, the Rhinoceros, Serpents, and especially Man, by the various means he makes use of to kill him or to tame him. There are various ways of taking them. Hunting the Elephant is one of the great pleasures of Asiatic princes. The Africans, who take him only for what he produces, dig in their way holes which they cover over lightly, and in which they frequently fall. Others dare to attack them openly. Some wonderful things are related of the instinct and character of this animal, of his docility, his understanding, his address, his affection and gratitude for his conductor; we allow him even the sense of shame. All these qualities

qualities are the cause of the great veneration the Elephant is held in by many people. At Siam, 100 officers are employed in the service of a white Elephant. He is lodged in a magnificent pavilion, walks under a canopy, and is served in vessels of gold. Eastern nations are foolish enough to believe that the soul of their emperors pass after their death into the body of an Elephant. I shall close this long account with telling you that it is a long-lived animal, and that its great teeth yield the ivory, of which so much use is made.

The Rhinoceros, is the most curious, and after the Elephant, one of the largest quadrupeds. It is more than six feet high and twelve long, and is said to grow fifteen years, and live a hundred. It carries upon its nose a long, strong horn, which is sometimes double, and with this it attacks and throws down the Elephant. Its horn is much sought after, as many qualities are attributed to it, as well as to the blood and its very strong skin. It feeds much as does the Elephant, and is found in the same countries.

EUGEN. Are these the only extraordinary animals that are found in foreign countries?

ERAST. I am not acquainted with all; however I can name you another. That is the Camel, a very useful quadruped. His common height is about seven feet and a half from the crown of his head, which he carries very high. He has a very small head upon a very long neck, and his body is about the bigness of an Ox. There are several kinds of Camels, those of Arabia have a bunch upon their backs. They are sometimes called Dromedaries. Those of Persia has two bunches. Its hair is short and soft, and in the spring it falls off in three days. Of the hair are made pencil brushes for painting, and some of the finest hats. This animal is of little use but for burthen, and it will carry near 1200 pounds. In order to be laden it kneels down. It will travel from twenty-five to thirty leagues a day, and will go near nine days without drinking. The Camel eats but little, and feeds upon herbs, hay, and the leaves of trees. It lives commonly fifty years. They never beat it to make it go on; the driver need only to whistle or sing. I will next mention a few strange animals; or  
another



another kind. Such as are amphibious, like those fishes described, who live, by turns, on land and in water.

EUGEN. If you please.

ERAST. The most formidable of these animals is the Crocodile, which is found on the borders of the Nile and other great rivers. There are some monstrous ones in the marshes adjoining the Ganges in the East Indies. One was taken in the island of Madagascar, more than fifty feet long, and much larger have been seen. History relates that there was one on the borders of the river Megrada in Africa, a Crocodile so monstrous, that it defended itself a long time against the efforts of a whole army. At that period, cannon were unknown, and they could only destroy it by knocking it down with great stones which they threw at the spine of its back. Regulus sent its skin to Rome, and it was more than eighty feet long. The Crocodile has short feet, and its body is covered with scales as hard as to resist iron.

EUGEN. What a strange beast! Is the Crocodile as mischievous as it is hideous?

ERAST. It will devour both men and animals when it seizes them; it is very artful in obtaining its prey, it hides itself and imitates a plaintive cry, to attract passers-by. Hence it is we say, affected distress, is only Crocodile's tears.

EUGEN. Such monsters may commit great ravages. Does it multiply fast?

ERAST. No; Providence has wisely prevented this. It has taken care to give being to two other animals equally amphibious, who are mortal enemies to the Crocodile. One is the Hippopotamus or Sea-Horse. This animal is as large as an Ox, with a head something resembling a Horse; its skin is an inch thick, and so hard, that a musquet ball will scarce penetrate it. It is one of the most furious of amphibious creatures, and has terrible teeth, with which it attacks the Crocodile. The other is the Ichneumon, or the Egyptian Mongoose, which is something less than a Cat. This little animal is so mischievous, that it attacks Serpents, Dogs, and even Camels. It devours young Crocodiles, and destroys their eggs which it finds in the sand. It is on account

account of the essential service it renders, in preventing too great an increase of Crocodiles, that the ancient people of Egypt have ranked the Ichneumon in the number of their Gods. But, I must dwell no longer on animals. We will finish with the Beaver.

EUGEN. Is that an amphibious animal?

ERAST. Yes; and is one of the most remarkable and at the same time one of the most sagacious animals in providing for its safety and convenience. The Beaver is truly an architect. They are more industrious than either the Bee or the Ant. They build houses upon land, opposite to the current of great rivers, with stake and cement, and that with an art and cleverness that is astonishing. And yet they have no other instruments for this purpose, than their teeth, their feet, and their tails. Their tail which is flat and large serves them for a trowel. Their teeth is their saw, and with their feet, they break and soften the clay. Beavers work and live in societies with a wonderful order and police. They procure themselves a supply of food at the approach of winter, which they pass shut up in their cabins. Beaver hair makes fine hats.

EUGEN. What a prodigious number of animals there are of all kinds! It is, however, to be lamented, that there are so many dangerous ones. I think the Creator should not have given birth to them, or at least should have endued them with better qualities.

ERAST. It is presumed that at the Creation, they were endowed with a better disposition. The Lion and the Tiger were about our first parents, without giving them the least dread of their doing harm. No animal would have been savage, had Adam and Eve not sinned. Their revolt against God occasioned that of animals against men. Some of these animals trouble him, insects incommode him, and all this is the unhappy consequence of sin. However, let it be remarked, that as an effect of the goodness of our Supreme Parent, man'schievous animals encrease much less than those which are useful, and that we have, at all times, means of preserving ourselves from the former.

EUGEN. You must permit me, Sir, to make one reflection more. That which I admire most in the conduct of the Creator, is the manner in which animals per-

mate their species; but I do not know how it is that corruption engenders worms.

ERAST. Corruption does not engender them. It is an old error, which has deceived you. Nothing can spring from putrefaction; if it did, we should see every day new animals, which is not the case. The Creator in forming the world, established a general and immutable law in all things, and by this law, every animal engenders, or begets its like, and will do so to the end of time. Thus all animals proceed from their father and mother. This is sufficiently to be seen in the larger animals. If we observe occasionally swarms of insects rise from the midst of putrefaction, it is, as I have told you, that female insects of the same species have there deposited their eggs, and that heat warming them, fermentation has hatched them. Natural instinct teaches insects to choose out those substances readiest to corrupt, and of course best adapted to supply their young with food as soon as hatched. Be assured this is the case. There is none but uninformed persons who suppose the contrary; but it is time to finish, I see we are close upon the town.

EUGEN. We have, in imagination, made a very large journey; for in two days we have run through the heavens, the earth, and the waters; in short, through the whole course of nature. We have cast a rapid eye over the works of God, and nearly in the order they were created.

ERAST. And for what, my dear Eugenius, do you suppose all these wonders were produced?

EUGEN. For you, for me, in short, for man.

ERAST. You say right. God having produced all out of nothing, would next give being to a creature that should surpass the whole? He could not create him greater, or more noble, than after his own image; in doing this, he employed only his will; he made no use of his hands, but took a little earth, breathed into it the breath of life, and man became a living soul: a moment after he gave him a companion, and these were the first pair. So done, he made him king and master of all that the earth and sea produces.

## DISCOURSE VII.

ON THE CONSTITUTION OF THIS  
COUNTRY, THE PARLIAMENT, NOBILITY  
CLERGY, AND MAGISTRATES.

EUGEN. **I** Very much long, Sir, that you should give me some account of the Constitution of this country, for I think not to be acquainted with the nature of the government under which we live, is disgraceful to a man of any understanding.

ERAST. It certainly is; and as you have a desire to know, I will do my best to inform you.

Political writers of antiquity will allow but three regular forms of government, *Democracy*, *Aristocracy*, and *Monarchy*. When the sovereign power is lodged in an assembly of all the free members of a community, it is called a *Democracy*; when in a council composed of selected members, an *Aristocracy*, and when entrusted in the hands of a single person, it is stiled a *Monarchy*.

EUGEN. What are the advantages of each kind of government?

ERAST. In a Democratic state, which is a republican government, where the right of making laws rests in the people at large, public virtue or uprightness of intention is most likely to be found; but though public spirit and a degree of patriotism is generally to be found in the assemblies of the people, such assemblies are often absurd in their contrivance, and weak in their execution.

In aristocratic governments, they being composed (or intended so to be) of the most experienced citizens, and men of the greatest property, more wisdom is to be expected, but less honesty and less strength than in a monarchy; for where the government is vested in a few men will be apt to consider their own interest.

A monarchy, of course, is the most powerful of any being a conjunction of the powers that make laws and

carry

carry them into execution placed in the hands of the prince ; but in monarchies there is danger of the prince's employing those powers to impolitic or oppressive purposes. Thus have these three species of government their several perfections and imperfections.

EUGEN. Of what kind, then, is the British Constitution ?

ERAST. It is a mixture of the whole ; has all the perfections of one, without the imperfections of either ; the executive power, that is, the power of carrying the laws into execution, being lodged in a single person, for instance, in the king, the laws have all the advantages of strength and dispatch, to be found in the most absolute monarchy ; and the legislature or power of making laws, being entrusted to three distinct powers, mutually independent of each other, namely, King, Lords and Commons ; the Lords being an aristocratical assembly of persons selected for their piety, their wisdom, their valour, and their property ; and the House of Commons being a kind of democracy chosen, by representing the people at large, who are a body actuated by different springs, and attentive to different interests, no inconvenience is to be dreaded from either, each power giving a negative voice, so as to contradict and oppose, if it pleases, any improper or dangerous innovation or encroachment of the other two.

The executive power then in our constitution, that is the power of enforcing the laws, is vested in the king alone, who is of course the supreme magistrate, but the legislative power, that of making these laws, rests in the king, Lords, and Commons, which is the parliament of Great Britain.

EUGEN. Must a law or an act of Parliament then, require the concurrence of King, Lords, and Commons ?

ERAST. Yes ; otherwise it would be no law. Thus we see that the Commons are a check upon the Lords, and the Lords upon the Commons, by the privilege each has of rejecting what the other has resolved, whilst the king is a check upon both, preserving thus the executive power from encroachment. Nay, the two Houses of Parliament, Lords and Commons, have a privilege of calling the King's evil ministers and counsellors to account,

account, and punishing them for any bad conduct, checking thus the executive power itself.

EUGEN. Of what does the House of Lords consist?

ERAST. Of the Spiritual and Temporal Lords of the realm. The Spiritual Lords are the two Archbishops and twenty-four Bishops; the Temporal Lords are the Dukes, Marquisses, Earls, Viscounts, and Barons, whose number may be increased at the will of the King. Sixteen of these Lords or Peers are chosen by the People of Scotland, and sit as their representatives since the union of the two kingdoms. The other Peers sit there by the virtue of their peerage.

EUGEN. When did the union take place?

ERAST. In the year 1707. Before this time a separate Parliament was always held in Scotland, as there was in Ireland; for on the death of queen Elizabeth in 1603, James I. then king of Scotland, became by succession king of England, and the two nations belonged to the same crown. By an agreement therefore in 1707, between the Parliament of England and that of Scotland, the two nations were united under one Parliament, and that of Scotland was abolished; so that the Peers of Scotland elect sixteen Lords to represent them in the Parliament, and the people of Scotland elect forty members that sit in our House of Commons to represent the Commons of Scotland. Ireland has a Parliament of its own, as Scotland had before the union.

EUGEN. Are there not more Lords than sit in Parliament?

ERAST. None sit in our House of Lords but the Peers of England. The Irish Peers sit in their own country, but not here; none of the Scotch Peers sit, but the sixteen chosen ones; and as to other Lords, the titles are merely titular, being the sons and brothers only of Peers.

EUGEN. Of what does the House of Commons consist?

ERAST. The Commons of England consist of all free men of property throughout the kingdom, as have seats in the House of Lords, every one of whom has a vote in Parliament; but as the people of England are too numerous to assemble to do business in one place, certain districts choose two Representatives, who



in Parliament and vote for them. These districts are the counties, cities, and borough towns. The counties are represented by persons who have 600 pounds a year in land, chosen by the freeholders, that is, men who possess a free estate of not less than forty shillings a year, and those persons when elected are called *knights of the shire* or county, and represent the landed property of the kingdom. The cities and borough towns, are represented by persons possessing an estate not less than three hundred pounds a year, elected by the freemen of those cities and towns, that is, by the mercantile part of the people, and those persons so elected, are called *Burgesses*. So that the House of Commons, with the forty-five members elected by the people of Scotland, consists of five hundred and fifty-eight. The President or Chairman of the Parliament is called the *Speaker*.

EUGEN. How often are these people chosen?

ERAST. Once in seven years; but the King has a privilege to dissolve the Parliament, when he pleases, and they never meet till he thinks proper to call them together.

EUGEN. Suppose he was never to call them?

ERAST. Then there could be no Parliament. In former times the nation has been without a Parliament for many years; but as the King now cannot establish any tax or raise any money without the consent of the people, or Parliament, and as money is always wanted for the purposes of Government, he finds it necessary to call the Parliament together every year. King Charles the first made an attempt to raise money without the consent of the People, or Parliament, and the consequence was, that the People and the King went to war, the King was taken prisoner by the Parliaments army, and beheaded. This was in the year 1649.

EUGEN. Do the Members of each House vote according to their consciences?

ERAST. They ought to do so, but it is a doubt whether they always do or not. The King has such a number of valuable appointments in his gift, places of profit and power, which are generally given to the Members of both Houses of Parliament, and which he can take away again at his pleasure, that he generally commands

mands a majority of votes in both Houses, and it is the influence of the Crown, that makes the people dissatisfied: for when the King can influence the Members of the House of Commons, he can induce them to furnish him with any sums of money he pleases, be it ever so opposite to the inclinations of the people they represent, and this has too often been done, and is called venality.

EUGEN. And have the people no redress?

ERAST. None, but that of turning out the Member who voted so contrary to their wishes, at the next new Parliament.

EUGEN. And do they?

ERAST. Very seldom; for these members profit in their situation and find it their interest to bribe the people to elect them again. Some gentlemen will spend from 10,000 pounds to 30,000 pounds, to gain a seat in Parliament, and this money goes among the Electors. Indeed the members of the House of Commons lose the seat there upon taking a place or office under government; but the influence of money is such that they themselves re-chosen.

EUGEN. But there should be a law to punish those who bribe the Electors.

ERAST. So there is; but they generally find means to evade that law.

EUGEN. I have heard of *Torys* and *Whigs*; What are they?

ERAST. By *Tory* is understood the party in favour of the King; and by *Whig*, that in favour of the People. Two names of reproach first given in the last century.

EUGEN. Do not Judges sit in the House of Peers?

ERAST. Yes; but they have no vote, they sit there only to give their advice in matters of law, when their advice is asked for.

EUGEN. What are their salaries?

ERAST. The Chief Justice of the King's Bench 4000 pounds a year, the Chief Justice of the Common Pleas 2500 pounds, the Chief Baron of the Exchequer 3500 pounds, and the puisne or under Judges 2000 pounds a year each.

Even the ch

when formerly there was no other religion in the Country?

ERAST. Because they experienced the inconveniences, and became sensible of the absurdities of this religion. Until the year 1534, when Henry VIII. shook off the Pope's power over the people of this kingdom, the established religion in Great Britain and Ireland was the Romish; but the people examining into the nature of it, discovering its many errors, and finding the King as ready as they were to introduce the Protestant religion, which had at this time gained a footing in Germany, the Parliament co-operated with him, in reforming the church and altering the religion of the country. This event is called the *Reformation*.

EUGEN. Why was the Reformed Religion, called the *Protestant*?

ERAST. Because, at the Diet or Assembly of the German States at Spire in 1530, several *protested* against a decree of the Diet, to support the doctrines of the church of Rome.

EUGEN. It does not appear that all the people of England, are of the same opinion; for there are many Dissenters from the church of England.

ERAST. There are, and these are Presbyterians, Anabaptists, Quakers, and Methodists.

EUGEN. And what distinction is there between them?

ERAST. To enter into all the distinctions, would take up a great deal of time. The great ones are, that the Presbyterian doctrine excludes Episcopacy, that is, admits of no Bishops nor any form of prayer, and is the established religion of Scotland. Anabaptists, will not admit of Infant Baptism, but baptise their followers when at full age. Quakers, admit of no preachers, but such as think themselves inspired; they are called Quakers, from their affecting to quake, when the Spirit is supposed to give them utterance, at other times they are silent at their meetings; and as to the Methodists, they pretend to profess purer doctrines than those of the church of England; but they are all Protestants notwithstanding, and deny the authority of the Pope and of the church of Rome.

EUGEN.

EUGEN. There is no variety of religion in Roman Catholic countries. Why is there here?

ERAST. Because those States will not suffer it; but it is one of the blessings of our constitution to be indulged in a liberty of conscience. All religions are allowed here, even the Roman Catholic in private chapels, and under certain restrictions, and this general indulgence is called *Toleration*, from their being here tolerated. But we are wandering from the subject we were upon, that of the duty and privileges of the King of England. His duty I told you. His privileges are as follow.

The King is the chief and sole magistrate of the nation, can of his own authority, reject any act of Parliament presented to him for signing, and in such cases, it never passes into a law; he can make any treaty with foreign powers, create any Peers, and pardon any offence, except where the constitution interferes. The King can also make war and peace, without the consent of his Parliament; but though he can declare war, he cannot carry it on without money, and this money he cannot get without the people's consent; this therefore obliges him never to make war but with the approbation of Parliament. He has the appointment of Ambassadors to foreign Courts, who represent the King that sends them, and protect their countrymen when occasion requires it.

The King is considered as the head of the Church, Army, and the Navy, and as such has the appointment of all the Bishops, and Officers. He is also considered as the fountain of honour, and of course confers all titles.

EUGEN. How is the King and his family supported? Has he any estates of his own?

ERAST. As Elector of Hanover, he has a pretty considerable revenue, but not sufficient to support him and his dignity as King of England: there are some estates in this country that belong to him as King; but his chief support is from the people, of whom he is obliged, when he comes to the Crown, to ask for a becoming maintenance: the Parliament are always ready to support his dignity for the honour of the Crown, and

at this time, they allow him annually, 900,000 pounds a Year; out of which he pays all the State Officers, the Judges, and all the expences of his family. And whenever any of his children arrive at manhood, Parliament always makes a separate provision for them: the Prince of Wales has 50,000 pounds a year.

EUGEN. The taxes I presume are appropriated to the expences of government, and to pay the interest of the National debt?

ERAST. They are.

EUGEN. Can you give me a general account of the taxes?

ERAST. The first great tax is a Land Tax, by which gentlemen who have estates pay four shillings in the pound, or 100 pounds out of every 500 pounds, this with the tax upon Malt, raises about 3,000,000 pounds.

There is next a tax on the exportation and importation of Merchandize. This is conducted by the Commissioners of the Customs.

Then there is an Excise duty, that is, a tax on Beer, Cyder, Perry, Spirits, Silks, Linens, Starch, Hair-Powder, Carriages, things sold by Auction, travelling in Post Chaises, Men Servants, Coffee, Tea, Chocolate, Wines, Paper, Vinegar, Glass, Hops, Candles, Soap, Leather, Malt, and a variety of other articles. These are under the controul of the Commissioners of Excise.

Another tax is four shillings and two-pence on every bushel of Salt.

Another are the Stamp duties, under the Commissioners of the Stamp Office. This is a tax on Writings relative to Law-Suits, and agreements of every kind, upon Almanacks, News-Papers, Advertisements, Pamphlets, Cards and Dice, Receipts, and Bills of Exchange.

There are others upon Houses and Windows, Hackney Coaches, and Chairs, within the Bills of Mortality, Licences, and one shilling in the pound out of all salaries and perquisites of Offices and Pensions paid by the Crown.

EUGEN. What do you mean by the Bills of Mortality.

ERAST. These are accounts or registers kept by the Clerks of every parish within the cities and suburbs of London.

London and Westminster, specifying the numbers born, married, and buried annually; of course, by within the bills, I mean, within the districts where these registers are kept.

EUGEN. A very useful institution! Pray what do the taxes amount to in the whole?

ERAST. To upwards of ten millions of pounds annually.

EUGEN. What an enormous sum!

ERAST. Having now given you an account of the Chief Magistrate; shall I make you acquainted with such as are below him?

EUGEN. If you please.

ERAST. The Sheriff of the county then is the first. His office is that of Chief Gaoler and he has the custody of all criminals and delinquents in the district within his command. Though I call him Chief Gaoler, he is, by virtue of his office for the time being, the first man in the county, and ranks before every nobleman therein. There is one presiding over every county, and is appointed by the King, out of the gentlemen resident in that county. The county prison, and the keeper of that prison are under his controul, and it is his duty to execute the sentence of the law upon all criminals, himself, or to find one to do it for him, though that sentence extend even to death. Most gentlemen aspire to the office of Sheriff, though it is attended with the expence of 5 or 600 pounds for the year they serve. There are two Sheriffs for the City of London, chosen by the City.

The next officer to the Sheriff is the Coroner. Every county has more than one. Some have four, some six, according to the extent of the county. He is chosen by the freeholders, and his office is for life, though he may be removed for misconduct. His duty is to enquire into the death of such as are killed, die suddenly, or in prison; he has fees upon the occasion, so that his place is a place of emolument.

The next order of subordinate Magistrates, are Justices of the Peace, the chief of whom is the *Custos Rotulorum*, or the keeper of the county records.

EUGEN. Can any one be a Justice of Peace?

ERAST.



ERAST. No: He must have a property of 100 pounds a year to qualify him; and is appointed by the Lord Chancellor, at the recommendation of the Lord Lieutenant of the county.

EUGEN. What is the Lord Lieutenant?

ERAST. He is generally some man of rank in the county, and is appointed by the King during the pleasure of the Crown.

EUGEN. What is his office?

ERAST. He acts under the King in a military capacity. Besides appointing the Magistrates for the county, he appoints all the Officers in the county Militia, and is himself the Colonel, and in case of any invasion by a foreign enemy, would take the military command of the county. This is held to be a very honourable employ, and is much coveted by men of the first rank.

EUGEN. You have frequently mentioned *rank*, is it of any use to a man?

ERAST. Of great use. Precedence in rank is more attended to by great people than you are aware of. Precedence generally takes place in the following order. Princes, Archbishops, Dukes, Marquisses, Earls, Viscounts, Bishops, Barons, Knights of the Garter, Privy Counsellors, Judges, Baronets, Knights of the Bath, Knights, Doctors, Esquires, and Gentlemen. The nobility are very particular to preserve their rank on all public occasions: and you will find a title respected every where. Besides, if there are any offices of profit in government, the church, the army, or the navy, the nobility can procure them for themselves or their relations in preference to other people; and all the departments about the King are commonly filled with them. And add to this, they have a number of privileges. A Peer, like a Member in the House of Commons, cannot be arrested and thrown into prison for debt; they have all their post letters free of expence, and can frank or free the letters of others. A peer, if guilty of a criminal act, is tried always by the House of Lords, and can command an audience of the King at any time, that is, can see him and speak to him, without fearing to be refused.

refused admittance: and they, as well as Clergymen, receiving the benefit of clergy, are not burnt in the hand.

EUGEN. I do not comprehend what you mean by Benefit of Clergy.

ERAST. What is called *Benefit of Clergy*, had its rise in the pious reverence of christian princes for the church in its infant state, being an institution to exempt the Clergy from being criminally proceeded against by secular or lay judges. Popish ecclesiastics soon made an ill use of this, for they afterwards claimed this indulgence, not only for themselves, but for all attendants upon the church, whether they were Clergymen or not; and in length of time, this exemption grew general, and all who could read had the same indulgence, reading being a great mark of learning in those days of ignorance, till an act of Parliament of Henry VII. made a distinction between Lay-men and Clergymen, subjecting the former for certain crimes deserving death, to be burnt with a hot iron on the left thumb, and denying them this privilege a second time, and they are now not even required to read, but the indulgence is generally granted to all persons both men and women. Clergymen, however, if found guilty of such offences as claim this benefit of clergy are not burnt in the hand, but immediately discharged, and this as often as they offend; whereas others suffer death for the second offence: and as to Peers when found guilty, they are discharged without burning in the hand, but if condemned for the same offence a second time, will, like other lay-men suffer death.

EUGEN. How do persons procure titles?

ERAST. By interest, that is to say, by their influence with the King or the Ministers of State; and sometimes by services which they have done the State.

EUGEN. Of what kind is this influence?

ERAST. Many Gentlemen from their extensive property can command the votes of freeholders, and free-men of towns, which send members to parliament, of course, they can appoint such members, and these members will naturally give their vote as the person shall direct, to whom they owe their seat in the House of Commons. The King therefore will often bestow a title

title upon the Gentleman who appoints those members, in order to obtain ~~the~~ votes; but titles are frequently given for services done to the State, for example, to great Statesmen, Generals, Admirals, and men learned in the Law. The Chancellor is always made a Peer, which generally adds two or three to the House of Lords every reign, and sometimes the Judges are made Peers.

EUGEN. I do not at all wonder then, that men of great fortune are ambitious to be created Peers, if so much respect is due to their rank. Are there any more public offices besides those you have named?

ERAST. Yes, but the next are of lower order; I think the next is the *Constable*, of which there are two degrees, High and Petty: High Constables are appointed by the Bench of Justices at the Quarterly Sessions of the Peace, which are held quarterly at the principal town in the county, for the administration of justice in matters of small concern. They preside over a district called a hundred, consisting of several parishes. Petty Constables are inferior officers in every town and parish, selected by the High Constables from the Parishioners, and are subordinate to the High Constables. They are appointed by two Justices to serve one year: the duty of a Constable is to keep good order in the parish, and for this purpose he can take up disorderly persons, confine them and carry them before a Magistrate. This office is not held very reputable; and frequently those that are appointed, for all must serve in their turn, will pay a fine or sum of money to be excused serving; in this case another takes the office.

The next public officers are the Surveyors of the High-way.

EUGEN. What are these?

ERAST. Every parish is bound to keep the High-Roads through it in repair, except the Turnpike Roads; and Surveyors are appointed to see this business properly done. There are generally two in every parish, appointed out of the substantial inhabitants, by two neighbouring Justices of the Peace.

The last officers I shall now mention are the Overseers of the Poor. Till the reign of Henry VIII. the

Poor subsisted throughout England upon private charity; but under Queen Elizabeth, Overseers in every parish were appointed from substantial housekeepers yearly, in Easter week, by two neighbouring Justices. Their duty is to raise money in the parish, by collecting from every one, in proportion to the rent of the house he lives in, for the relief of their own Poor, who are not able to work, and to provide work for such as are able, and cannot get employ.

EUGEN. Now you mention poor, Sir, I could wish to know what Gipsies are?

ERAST. Gipsy is a corruption of Egyptian. These are a peculiar race of people, supposed to come originally from Egypt, and to be endowed with the gift of Prophecy; they made their appearance first in Germany, about 1517, but have been since banished from all parts of Europe. What are called Gipsies now are a set of vagabond poor, who live in the open air, wandering about in companies, from one part of the country to another, pretending to tell silly people their fortunes, and subsisting wholly upon plunder: they are liable by our laws to be taken up, and if they have cheated any one of money, to be hanged.

EUGEN. You have omitted to speak of the Church-Wardens.

ERAST. I shall speak of them after I have mentioned the Clergy; for Church-Wardens are officers of the Church.

EUGEN. I beg your pardon; are you going to speak of the Clergy now?

ERAST. I am; the people are divided into two classes. The Clergy and the Laity. The Clergy being an order of men set apart to attend the service of God, have certain privileges allowed them. Among the rest, one is, not to be liable to serve temporal offices, as Sheriff, Constable, Overseer, and the like; but then they have certain disabilities on account of their spiritual avocations; they are incapable of sitting in the House of Commons, nor can any Rector or Vicar take any lands to farm, or follow any way of business.

EUGEN. Some of the Clergy do hold farms notwithstanding.

ERAST

ERAST. They are allowed to hold sufficient land to maintain their families, and under this pretence, will often buy and sell like other farmers, but they are liable to pay ten pounds a month to the King for so doing.

EUGEN. Are there not several ranks of Clergymen?

ERAST. Several. Archbishops, Bishops, Deans, Prebendaries, Archdeacons, Parsons, Vicars, and Curates.

EUGEN. Shall I trouble you to describe them?

ERAST. England is divided into two provinces, over each of which presides an Archbishop. Three of the Bishopricks, Durham, Chester and Carlisle, are subject to the Bishop of York, and the other twenty-one to the Archbishop of Canterbury. An Archbishop is the head of the Clergy in his whole province, and governs the Bishops as well as the inferior Clergy. At the command of the King, he calls the Bishops and Clergy of his province to meet in convocation. All the Bishops have some livings more or less to give away among the Clergy, and when a Clergyman of any parish dies, of which the Church is in the gift of the Bishop, if the Bishop does not dispose of it in six months, the Archbishop has the giving of it away; he can grant a licence to a Clergyman, that is a master of Arts, in one of our Universities, to hold two livings, and he can grant special licences to marry at any place or at any time; he has also the privilege of conferring a Doctor's or other degree in the same manner as do the Universities.

EUGEN. What, cannot people be married when and where they please?

ERAST. Not without the Bishop's licence, which costs ten pounds. The laws obliges people to be married at their own Parish Church, and between eight and twelve in the morning.

EUGEN. You mentioned his calling the Clergy to convocation. What is that?

ERAST. The Convocation is a Parliament in miniature; the upper house, consisting of the Bishops, represents the House of Lords, in which the Archbishop of Canterbury presides as King, and with Royal State; the lower house is composed of representatives chosen by the Clergy, (Rectors and Vicars, in the several Archdea-

conries,

conries, and by the Prebendaries of the several Cathedrals,) resembling the House of Commons with its Knights and Burgesses.

EUGEN. What business do they do, and how often do they meet?

ERAST. They meet as often as the Parliament does, but meet only to disperse again, for they have no sooner chosen their Prolocutor or Chairman than the King prorogues them or prevents their continuance. They formerly settled the business of the church, but being found to enter into matters that did not concern them, the King has never suffered them to do any business since the year 1716. The form is still preserved, as being part of the constitution of this country. But to return.

A Bishop, as well as an Archbishop, besides the power of ordaining Clergymen and other holy ordinances, has authority to inspect the manners of the Laity as well as of the Clergy, and punish delinquents by ecclesiastical censures; to this end, they hold courts of Civil Law.

EUGEN. How are Bishops appointed, and in what manner do their revenues arise?

ERAST. Bishops and Archbishops are chosen by the Chapter of their Cathedrals, that is, by the Dean and Prebendaries belonging to the Cathedral; but they are obliged to choose such persons as the King recommends. Their revenues arise from the great tithes of several Vicarages in their gift, and from lands appropriated to the bishoprick.

EUGEN. What are these tithes?

EUGEN. Tithes are the tenth part of the produce of the lands lying in each parish, which time out of mind have been the property of the Rector or Parson of the parish, but for the maintenance of the Bishops, several of these Rectories have been converted into Vicarages, that is, the tithes have been divided, and the great tithes, as corn, hay, and such things as are most valuable, have been appropriated to the use of the Bishops, and the smaller tithes, as milk, fruit, &c. have been settled on the Clergymen who served the Church, and whom the Bishop appoints: such Clergymen are called *Vicars*. Whereas such as have all the tithes of a parish, both  
great



great and small, are called *Rectors* or *Parsons*. *Rectors* also have generally some land annexed to their houses, the *Vicars* little or none; of course *rectories* are of greater annual value, from forty pounds a-year, to 2000 pounds, whereas *Vicarages* seldom exceed two or three hundred pounds a-year, and often not so much as twenty pounds.

EUGEN. You tell me that the great tithes of a parish are the property of the *Rector*, how is it then that some have fallen into Lay hands? for I have a relation who gives away the living to a *Clergyman*, but who receives the great tithes himself.

ERAST. This originated among the *Friars* before the Reformation, when there were societies of Roman Catholic *Clergymen* living together in one house, called *Convents*, as many now do in France and Spain, and other countries, in the same manner as I have told you the *Fellows* live together in the several *Colleges* in our *Universities*. By consent of the King they begged and bought all the Church livings within their reach, appropriating the tithes to the use of themselves, and giving a *Priest* some small stipend, or the small tithes for serving the Church, who was thence called a *Vicar*, which means a substitute. Now at the Reformation, when the Popish religion was abolished, the monasteries were dissolved or broken up, and these appropriations or great tithes vested in the King, who afterwards granted them to private persons, not *Clergymen*, who have from time to time sold them or disposed of them to whom they thought proper. These appropriations from being improperly in the hands of lay-men, are called *Impropriations*. Crown lands and abbey lands were ever exempt from paying tithes, such lands therefore to this day continue tithe-free.

EUGEN. What are first-fruits and tenths?

ERAST. The first fruits of a living were the whole profits of the first year, according to a rate settled in 1292, and originally paid to the Pope. The tenths are a tenth part of the annual income of each living at the same valuation. At the Reformation they were annexed to the Crown, and that valuation made, by which the *Clergy* are now rated; but by the bounty of  
Queen

Queen Ann, all livings under fifty pounds a-year are discharged of these payments, and what others pay is vested in Trustees for ever, as a perpetual fund for the augmentation of poor livings.

EUGEN. I should like to know how it happened that several noblemen and gentlemen have one or more livings in their gift.

ERAST. I will explain this by and by; to do it now would be breaking in upon the order in which I proposed to describe to you, the several officers of the Church.

EUGEN. I will interrupt you no more.

ERAST. Before either Rectors or Vicars, I should have mentioned a Dean and Chapter. The Dean, with the Chapter of the Cathedral Church, (that is the Canons or Prebendaries, which are Clergymen that attend the service of the Cathedral) are the Bishop's counsel to assist him with advice in matters of religion, or the temporal concerns of his bishoprick; most of the Deans are appointed by the King, and some few by the Bishop of the diocese. It is the same with the Prebendaries; some of whom are nominated by the King, and others by the Bishops.

The next person to be mentioned is the Archdeacon. This is also a clerical officer, is subordinate to the Bishop of the diocese, and is appointed by the Bishop, but has a kind of episcopal authority independent of him. It is the province and duty of a Bishop to hold a visitation in the several parts of his diocese, that is to go round his bishoprick once in three years, to confirm the children, inspect the manners of the Clergy, see that the churches are kept in order, and that every religious institution is properly attended. This I say the Bishop does once in three years, but the Archdeacon does it every year, except the year the Bishop attends. The Archdeacon has also a court for trying spiritual offences, and punishing them with spiritual censures; now there are one or more Archdeacons in every bishoprick, according to the extent of it.

Rectors and Vicars I have mentioned. The Curate is an officiating Minister assisting the Rector or Vicar for which he is paid a stipend of about fifty pounds a year.

EUGEN

EUGEN. That is a small salary considering the great incomes of some livings. What do the revenues of Bishops and Deans generally amount to?

ERAST. The Archbishoprick of Canterbury is 10,000 pounds a-year, that of York 8000 pounds; and the several Bishops, including livings they sometimes hold, have from 7000 pounds to 2000 pounds. Deaneries are from about 1500 pounds a-year to about 200 pounds, and Prebends from about 700 pounds a-year to 50 pounds. So much then for the Clergy. I have now only to explain the inferior offices of the church, *viz.* Church-Wardens, Parish Clerks, and Sextons.

There are generally two Church-wardens chosen for every parish, one by the inhabitants, and one by the Rector or Vicar; these are the Guardians of the church, and the representatives of the body of parishioners. Their duty is to keep the church in repair, and collect money from the parishioners in proper proportions for that purpose, and they with the Overseers have also the management of the poor.

Parish Clerks are generally appointed by the Rector or Vicar, and are sworn into their office by the Archdeacon; their duty is to attend the Minister in the offices of the church.

EUGEN. I have been told that Parish Clerks are often Clergymen.

ERAST. In parishes where the office of Clerk is worth a Clergyman's notice, it is sometimes given to persons in holy orders; but they never officiate as Clerk, but appoint a deputy to do the duty.

Sextons are persons that toll the bell, dig the graves, and keep the churches clean and quiet during divine service.

EUGEN. Now, Sir, you have gone through the whole, permit me to remind you of giving me an account, how the gift of livings fell into Lay hands, when I think, they should be in the disposal of the Bishop.

ERAST. Though Lay-men may be the patrons of livings, that is, have the gift of the church, yet the Bishop has the examination of the persons appointed, whether he has sufficient learning, and whether he be a man of good character or not. If he is found to be an improper

improper person, the Bishop can reject him, and Patrons must nominate another. But now for an answer to your question.

To make you rightly understand the nature of *Patronage*, I must first acquaint you with the origin of Manors.

EUGEN. I am all attention.

ERAST. Manors are as ancient as the Saxon Constitution, which was general in this country before the year 1066, when it was conquered by King William I. A Manor consisted of a certain district or extent of land, (the extent of one or more parishes, or perhaps but part of one) the usual residence of the owner, and some part of which he kept in his hands for the use of his family, the rest was distributed to tenants, who, for the use of the land, consented to do whatever the Lord of the Manor commanded him, so that they sometimes went out to war with him and fought for him, sometimes they cultivated the land he kept in his own hands, and did other services which he required of him. This was the state of the *feodal* system so much spoken of in history; men were then at the will of their Lord. Since that time certain indulgencies of Lords of Manors, certain constructions of law, and certain incroachments of the tenants have made some alteration in this, and though such tenants still hold their lands or estates at the will of the Lord, yet it is such a will as is agreeable to the custom of the Manor, which customs are preserved in the Court-roll of the Manor, and kept by the Stewards; and those tenants who have nothing to shew for their estates but admissions in consequence of such customs, witnessed by copies of entries in their possession made by the Stewards, are called *Tenants by copy of Court-roll*, and their estate is thence called a *Copyhold*: for such estates they pay a small annual sum by way of acknowledgement, perhaps a few shillings, called *quit-rent*, and the Lord, when they die, takes generally the best beast such tenant possessed, this beast is called a *heriot*: Lords of Manors have it in their power to re-lease such estates from heriots and quit-rent; in which case, the estate is called a *Freehold*, and the owner a *Freeholder*, and these are the people who elect the Knight

of the shire to serve in Parliament, provided each man's Freehold is not less than forty shillings a-year.

Now, then, this understood, you will comprehend the nature of patronage. Great part of these Manors, as now, consisted of waste ground, and as Christianity spread, the Lords of these Manors began to build Churches on their wastes, for the accommodation of their tenants, and obliged those tenants to appropriate their tithes to the support of one officiating Minister, which before, were distributed among all the Clergy in the diocese; and this tract or extent of land, the tithes of which were so appropriated was called a parish; and because they built the Church, they were allowed to nominate a Minister, subject to his examination by the Bishop. This right of nomination is called an *advowson*, and is saleable like an estate, provided the Rector or Vicar is first appointed.

EUGEN. You have given me such a clear account of every thing you have told me, that I trust I shall remember it.

ERAST. We will then finish for the present, lest your memory should be too much burthened. Our next subject shall be upon the Army.

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## DISCOURSE IX.

### ON THE ARMY, NAVY, AND MILITIA.

EUGEN. I Think, Sir, our discourse this day is to be upon the Army?

ERAST. It is: and you shall be told every thing I know upon the subject. The profession of arms comprehends all those who engage to serve their King and country in war with honour and fidelity; the King has the nomination of all the officers, and gives them pay in proportion to the rank each one holds in the service, from the common Soldier to the General. This pay is something encreased in time of war, by some advantages the officers have during their encampment.

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The army is divided into three branches, the cavalry, infantry, and artillery, (for I shall say nothing of the Navy now) having mentioned that, when I was speaking of the sea.

EUGEN. Will you do me the favour to describe each in its turn?

ERAST. By the cavalry is understood, the horse; of which there are two troops of Horse Guards or Life Guards, so called because they attend upon the King only, and defend his life; two troops of Horse Grenadier Guards; one regiment of Horse Guards; four regiments of Horse; three regiments of Dragoon Guards, and eighteen regiments of Dragoons, in all about twenty-six regiments or about 18000 men.

EUGEN. What officers are there belonging to a regiment of Horse?

ERAST. A Colonel, a Lieutenant-Colonel, a Major, eight or ten Captains, and as many Lieutenants, and Cornets, an Adjutant, a Quarter-Master, a Chaplain, and a Surgeon, with Kettle Drummer, Trumpeter, Serjeant, and Corporals.

EUGEN. What is the pay of the Cavalry?

ERAST. The Horse Guards have better pay than the Dragoons, a Colonel of Dragoons has 11. 15s. per day; a Lieutenant-Colonel 11. 4s. 6d; a Major 11. 0s. 6d. each Captain of a troop 15s. 6d; a Lieutenant 9s. a Cornet 8s. The Adjutant 5s. Surgeon 6s. and the Chaplain 6s. 8d. The Drummer 2s. 3d. the Trumpeter 2s. a Serjeant 2s. 9d. a Corporal 2s. 3d. and each private man 1s. 9d. The Colonel has the cloathing of his regiment, for which he is allowed sufficient to clear 5 or 600 pounds a year, after paying for the cloaths, and a Captain of a troop has also some perquisites. The Colonel of the two troops of Life-Guards attend upon the King at Court, on Court days, and their regiments are not worth less to each, all things considered, than 2000 pounds a year. A regiment of Dragoons, is considered worth 1500 pounds a year, and a regiment of Foot, 1000 pounds a year in time of war, and about 700 pounds in time of peace.

EUGEN. And why this?

ERAST. The C



ERAST. Because a regiment in time of war consists of 1000 men, and in time of peace of not above half the number, of course, if a Colonel gets 600 pounds a year by cloathing 1000 men, he can get but half the money by cloathing 500.

EUGEN. How many regiments of Foot are there?

ERAST. Sometimes more and sometimes less. In peace there is about seventy-two regiments. In war about 120, besides three regiments of Foot Guards that are always kept up, in war or peace, each regiment consisting of 3000 men; so that in war, reckoning 120 regiments of 1000 men each is 120,000 and 9000 Guards, but in time of peace the 120 regiments are reduced to about seventy-two of 500 each, that is about 36000 men.

EUGEN. How are the regiments divided?

ERAST. Into ten companies each. Each company has a Captain, a Lieutenant, and an Ensign, and over the whole there is a Colonel, a Lieutenant-Colonel and a Major. A company of Artillery has four Lieutenants.

EUGEN. Have the Infantry no Chaplain?

ERAST. Yes; each regiment has a Chaplain, an Adjutant, a Surgeon, and a Surgeon's mate, besides Sergeants and Corporals.

EUGEN. What is the pay of the Foot?

ERAST. The Foot Guards have better pay than the marching regiments; they continue in London which is a more expensive place than the country where other regiments are quartered, and where owing to being quartered or lodged at Public Houses, the officers can live cheaper; besides the uniform or cloaths of the officers of the Foot Guards is more expensive than those of the marching regiments. The officers of the Foot Guards have also better or more rank than officers of other regiments. An Ensign of the Guards ranks or is upon a equality with a Lieutenant of a marching regiment, a Lieutenant of the Guards ranks as a Captain, and a Captain of the Guards as a Lieutenant-Colonel, and is called Colonel. Now, with respect to their pay.

The Colonel of a marching regiment has 11. 4s. per year, the Lieutenant-Colonel 17s. the Major 15s. each the Captains 10s. a Lieutenant 4s. 8d. an Ensign 3s. 8d. the

the Adjutant 4s. the Quarter-Master 4s. 8d. the Surgeon 4s. and 4d. a month out of each man's pay; the Surgeon's mate 3s. 6d. and the Chaplain 6s. 8d. a Sergeant 1s. 6d. a Corporal 1s. and each private man 8d.

EUGEN. It is very little pay, how do they contrive to live upon it?

ERAST. It is with difficulty. Indeed the officers seldom do, they have generally small fortunes of their own. The army is a profession of honour rather than of profit, and so great is the eagerness of young men to get into it, that commissions are oftener purchased than given away. 350 pounds is the price given for an Ensigncy, and the pay is not more than about fifty pounds a year. In time of peace when regiments are quartered or settled in a country place, an Ensign can make shift to live upon his pay, the inns upon the roads are obliged to give him a bed and three good meals a day for one shilling, in which case he has two shillings and six-pence left for cloaths and other things: and as to the common Soldiers, the public houses are obliged by act of parliament to give them a lodging, small beer, fire, and utensils to dress their food, with salt, pepper, and vinegar for nothing, or to find them in victuals for four-pence a day.

EUGEN. I have heard say that the army is the best school in the world for young men; why is it so reckoned?

ERAST. Because they enter very early into it, and are brought up with high notions of honour, bravery and politeness to each other. There is such a discipline in the army that no officer dare contradict, dispute, or disobey the orders of a superior officer, tho' that officer shall perhaps be only an older Captain, or an older Ensign, on pain of being tried by his brother officers for disobedience of orders, and of being punished, broke, and disgraced, if found guilty: a lad that is undutiful to his parents or masters, will be there soon taught subordination and obedience; he will learn to live upon six-pence a day, to bear heat and cold and fatigue, and never to commit a dishonourable action.

EUGEN. What are the field officers of a regiment?

ERAST.

ERAST. The Colonel, Lieutenant-Colonel and the Major, who take a particular command when in the field of battle.

EUGEN. Is there no higher rank in the army than a Colonel?

ERAST. Yes, Brigadier-Generals, Major-Generals, Lieutenant-Generals, Generals and Field Marshals, and last of all Commanders in Chief, who command the whole army, whereas, other Generals, in proportion to their rank, command only a branch of the army in the day of battle.

EUGEN. What is the pay of these Generals?

ERAST. They have no pay but when employed. Admirals are always in pay, but Generals not. When they are paid, their pay is in proportion to their rank; from two pounds a day to ten pounds, which is the pay of the Commanders in Chief.

EUGEN. What is the office of the Adjutant and the Quarter-Master?

ERAST. The Adjutant's business is to assist the Major, to deliver his orders, and to regulate the regimental accounts; that of the Quarter-Master to procure proper accommodations for the men in quarters and camp, and to keep every thing in order. These officers in each regiment, with the Chaplain and Surgeon are appointed by the Colonel, as are the Serjeants and Corporals by the Captains.

EUGEN. What are the Grenadiers?

ERAST. They form one company of every regiment, that march at the head of that regiment; they are the tallest, best-made men picked out of the whole, and wear long caps on purpose to make them appear taller, in order to give the regiment a noble appearance.

EUGEN. Is a soldier when enlisted obliged to serve for life?

ERAST. He is obliged to serve twenty years unless he be disabled, or can procure his discharge before. It is in the option of his Colonel, who, if he has behaved well, will discharge him for eight or ten guineas in order to procure another in his room, or will give him his discharge for nothing.

EUGEN.

**EUGEN.** Is an officer ever promoted in the army by seniority?

**ERAST.** Sometimes; particularly if he is abroad in service, in time of war. If a Lieutenant dies, or is killed, the eldest Ensign of the same regiment will come in youngest Lieutenant; if a Captain dies, or is killed, the eldest Lieutenant will now and then succeed, but this succession will not often take place in officers of higher rank than Captains; it will require interest and recommendation, as for great attention to duty, some gallant act of bravery or the like. When an officer once gets the rank of Colonel, his rank goes on, and no Colonel is put over his head. All the Colonels of the same standing are made Majors-Generals together, and all Major-Generals of the same standing, Lieutenant-Generals at the same time; but it does not follow that because a man is a General he is to be employed as such. The King singles out for a command such as he thinks are men of the best abilities and heroism.

**EUGEN.** I have heard of Volunteers, what are these?

**ERAST.** In time of war, a young gentleman who perhaps cannot get a Ensigny for asking for, and has not 350 pounds to purchase one, will request the Colonel of a regiment in service to take him as a Volunteer; if accepted, he acts in the station of a private foldier at his own expence, without pay; but yet associates with the officers, and such Volunteer will have the first Ensigny in the regiment that drops, given to him, as a reward for his alacrity and readiness to serve his country.

**EUGEN.** Have there not been instances of private Soldiers obtaining in course of time great rank in the army?

**ERAST.** There have been some few instances of this kind. The late Generals, Bland and Salter, were once common soldiers. An industrious man in the Guard may by the favour of his Colonel soon be appointed Serjeant; it is then his duty to teach the men their exercise; and if they are clever and expert at this, when new regiments are raised, they generally give out two of such men commissions, in each of those new raised regiments, in order to exercise the men and that they are properly disciplined. When the 79th reg

ment was raised in the last war, there were seven Serjeants taken from the Guards and made Lieutenants of that regiment, though they had never been Ensigns, a Serjeant of the Guards being almost considered upon an equality of rank with an Ensign of a marching regiment; but this was a singular circumstance. When once they are in commission, it is easy to see, that in time of action, something may happen to forward their promotion.

EUGEN. Is there any provision for disabled Soldiers, as there is for disabled seamen?

ERAST. When a soldier has served twenty years, he is entitled to be an out-pensioner of Chelsea Hospital, for which he receives about seven pounds a year, and is at liberty to set up his trade in any town in the kingdom, which no man else can, unless he be a freeman of those towns; and if he is unable by wounds to get his living, and is desirous of being taken into the Hospital wholly, he will be received, lodged, cloathed and maintained for the rest of his life; but sometimes in time of war, when soldiers are wanted to go abroad, they will select the most able of the out-pensioners to serve in Forts and Garrisons within the kingdom. Indeed the Garrisons of Great Britain are chiefly manned with invalids of which there are twenty-six companies; and officers who have lost a leg or an arm in the service, are generally removed to them, where they live comfortably the remainder of their days.

EUGEN. Is there no provision for their widows, if they are killed in battle?

ERAST. None. The widows of officers have pensions after their death, whether they are killed in battle or not. A Colonel's widow has 50*l.* a year, a Major's 40*l.* a Lieutenant-Colonel's 35*l.* a Major's 30*l.* a Captain's 25*l.* a Lieutenant's 20*l.* an Ensign's 15*l.* and a Chaplain's and Surgeon's 20*l.* each.

EUGEN. What becomes of the officers and men of the reduced regiments?

ERAST. The men are disbanded, that is discharged, and the officers have half pay for their lives.

EUGEN. Now, Sir, will you explain to me the Artillery?

ERAST.

ERAST. The Artillery is employed in firing of cannon, and throwing of bombs.

EUGEN. I know what a cannon is, but do not rightly understand the nature of a bomb.

ERAST. A bomb is an iron shell, hollow within, filled with combustible matter, with a fuse or artificial fire, communicating with the contents of the shell, and which takes fire without, when shot out of a mortar, or piece, something resembling a cannon. It is designed to be shot into towns and forts, and is so contrived, that the fuse which burns all the way it goes, shall set fire to the contents of the bomb as soon as it falls to the ground and burst it into a thousand pieces, which will destroy and fire every thing within its reach. The soldiers generally see them as they fly in the air, and avoid them when they can; they are thrown into forts like a cannon ball, by the force of gun-powder.

EUGEN. How many regiments of Artillery are there?

ERAST. Only one, which consists of four batallions, whose province it is to work mortars, great guns or cannons, spring mines, throw bridges over rivers and other such things.

EUGEN. I do not comprehend what you mean by springing of mines.

ERAST. A mine is a subterraneous passage dug under the wall or rampart of a fortified town, designed to be blown up with gun-powder, when the enemy is passing over it.

EUGEN. Is there any difference between the Artillery and the Engineers?

ERAST. The corps of Engineers is a part of the Artillery; their business is to contrive attacks at sieges and defend towns when besieged. This corps has one Colonel, two Lieutenants-Colonels, four Majors, twenty-four Captains, and thirty-eight Lieutenants.

EUGEN. How many men does a batallion consist of?

ERAST. From five hundred to eight hundred.

EUGEN. How many forts are there in Great Britain?

ERAST. Thirty-four or thirty-five, each of which has a Governor, and Lieutenant-Governor, besides other officers, and some Artillery. The pay of the Governors is from 1200 pounds a year to 100 pounds, and of  
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the Lieutenant Governor from 300 pounds to 100l. All these offices are in the gift of the King.

EUGEN. Does the King dispose of them himself?

ERAST. Very seldom; they are given away, as are the bishopricks, generally by the King's ministers to their families, or to those whom they wish to oblige.

EUGEN. How many Ministers has the King?

ERAST. About eight or nine, and these generally consist of such of the Privy Council as bear the great offices of State. The First Lord of the Treasury. The Lord Chancellor. The Lord President of the Council. The First Lord of the Admiralty. The Chancellor of the Exchequer. The Secretary of War. The Commander in Chief of the Army, (when there is one) and the two Secretaries of State; but the First Lord of the Treasury is the ostensible Minister; and if these gentlemen should advise the King to any wrong measure, they are liable to be called to an account for it by the Parliament, (which is called *impeaching* them) and to be punished, even to the loss of life. Have you any more questions to ask?

EUGEN. Oh, yes, a great many, I want, among other things, to know what a siege is, and the nature of it.

ERAST. It is in sieges that the artillery are chiefly employed. When a fort or fortified town, that is, a town round which thick walls are built, and great ditches dug, to defend it against the approach of an enemy; when such a strong place is attacked, it is said to be besieged, and the business of the besiegers is to get into, and take possession of such fort or town.

EUGEN. Is a fort and a fortified town the same thing?

ERAST. No. A fort is merely a place walled and ditched round like a fortified town, for the shelter and security of a number of soldiers, and, like that, is called a *garrison*. A small number of soldiers from such a place, can occasionally go out and annoy the enemy and retire within the fort again, and be safe; it is therefore I say, the business of the besiegers to drive this *garrison* out and take possession of the place. For this purpose, artillery are employed on both sides, that is, bombs are thrown, and cannon used, those from the besiegers to knock down the walls, and destroy the fort; those from the besieged to drive

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away

away the enemy, by firing on them from the walls. If the besiegers can make a breach in any part of the walls, they will rush in and take the fort by force. This is called *storming* it. If they cannot do this, they will cut off all communication with the fort, either by sea or land, by carefully watching that no persons shall go out of it, nor any provisions, ammunition, or other assistance be taken in, and, by this means, in a length of time, they will starve them out, and oblige them to surrender; for when their provisions or ammunition is gone, they can hold out no longer.

EUGEN. And are things always carried to such extremities?

ERAST. No. The besieged generally surrender, if overpowered, before things are brought to the utmost extremity; for the General of the besiegers always sends to the Commanding Officer of the Fort, and tells him that if he does not surrender, he will shew the Garrison no quarter, that is, if he is obliged to get possession by force, he will put every man to death; should they hold out to the last, they lie wholly at the mercy of their enemy. If the besieged are driven off or think proper to desist from their enterprize, they are said to raise the siege.

EUGEN. How do they send to each other, when all communication is cut off.

ERAST. They will sometimes, as the Romans did, shoot a letter upon the point of an arrow from one to the other, or a party will advance from the chief body of the enemy, with a flag, which is called a flag of truce; this is generally seen by the other party, and is known to be the signal for a parley or conference.

EUGEN. Who, Sir, were the Romans?

ERAST. They were a warlike people, that inhabited Italy from about 400 years before Christ to about 222 after Christ, that is, for about the space of 600 years, who carried their conquests into most parts of Europe, Asia, and Africa, and became masters of all the known parts of the world; but owing to too great an extent of empire, they were not able to keep their subjects in subjection; who, as they grew more powerful, set up kings of their own in the different parts of Europe.

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This gave rise to the present kingdoms, and the Roman empire sunk away and was lost in the establishment of other States.

EUGEN. In mentioning the soldiery, you have not once named the Militia.

ERAST. The Militia are a distinct body of men, though they are disciplined like the army, and co-operate with them in time of war.

EUGEN. How are they raised?

ERAST. Every county is obliged to raise a certain number out of the inhabitants of that county, and the men so raised are trained to arms, and serve three years, when others are drawn by lot in their room.

EUGEN. Are they under arms all these three years?

ERAST. No. Only in time of war, at which time they are clothed and paid like other soldiers and are under the same discipline; but in time of peace they are called out for one month, at Whitsuntide, and are taught their exercise, or the use of arms, and during the month only that they are so out, they are paid.

EUGEN. How are they chosen?

ERAST. Each parish chuses yearly by lot, a proportionable number of their inhabitants, perhaps three or four or more, sufficient to make up the number their county is to furnish. If any of these inhabitants object to serve, by paying five or six pounds, a substitute may be found to serve the three years for them.

EUGEN. How are the officers chosen?

ERAST. They are appointed by the Lord Lieutenant of the county, out of the gentlemen of the county, the Lord Lieutenant being always the Colonel of the county Militia.

EUGEN. And are they obliged to serve?

ERAST. As the Militia are never sent out of the kingdom, gentlemen are very-eager for these appointments; so that none are chosen, but such as have a certain independant property, which is called a *Qualification*.

EUGEN. What are the necessary qualifications?

ERAST. Lieutenant Colonels must have an estate of 600 pounds a year, the Majors and Captains 200 pounds, Lieutenants 50 pounds, and Ensigns 20 pounds. One half of which

which property must be in the county they are chosen for.

EUGEN. Is there any provision for a wounded Militia man?

ERAST. They are, like other soldiers, entitled to the benefit of Chelsea Hospital, and have other privileges like them.

EUGEN. How many men do the several counties raise?

ERAST. England and Wales together, furnish 30,740 private men.

EUGEN. When all the army are together they must make a vast body.

ERAST. Certainly; not less in time of war, reckoning the Cavalry, Infantry, Militia, Marines, and Artillery, than about 184,000, besides 120,000 seamen: so that, without officers, the army and navy may be reckoned, in war, to amount to above 300,000 men. A vast number for so small a territory as Great Britain to find and support.

EUGEN. Does not Ireland assist upon this occasion?

ERAST. Yes. But in the last war, they raised among themselves for the defence of their own country, 70,000 Volunteers, and every man was well disciplined and bore his own expences, without calling upon the State for any assistance, which, added to the number of the army, reckoned before, makes 370,000 men.

EUGEN. A vast number indeed!

ERAST. Such a number as dispelled all fear of being attacked in any quarter: for the success of a battle generally depends upon numbers, few Generals caring to risk an engagement, if their army is not pretty near upon an equality with the enemy in point of number.

EUGEN. How many ships of war have we?

ERAST. We had last war, in commission, small and great, about 480, on which there are on board near 16,000 guns or cannon.

EUGEN. Are these all fighting ships?

ERAST. When I say 480, I include 102 ships of the line, (which are ships, carrying more guns than 50 frigates, brigs, galleys, schooners, cutters, fire-ships and yachts. Cutters are chiefly employed to guard the coast from smugglers?)

EUGEN

## OF COURTS OF LAW, &c.

EUGEN. What are smugglers ?

ERAST. Such as bring by sea, tea, brandy, rum, and other articles into the country, without paying duty, by which means they rob the state of part of its revenue.

EUGEN. They are liable to be punished for this ?

ERAST. Their goods and vessels are liable to be seized, and if they make any resistance, the offence is death.

EUGEN. By what means does the Admiral, in an engagement, give his direction to other ships ?

ERAST. By signals; that is, by flags hoisted on certain parts of the ships, and by firing of guns.

EUGEN. These signals must be then very numerous; how do they contrive not to mistake one for another ?

ERAST. They are all settled before hand, and wrote down; and an officer on board each ship is appointed to explain them. In short, a mariner is so well acquainted with all the business of navigation, that there are few mistakes, but what are wilful.



## DISCOURSE IX.

### OF THE COURTS OF LAW AND THEIR OFFICERS.

ERAST. **H**AVE you, my dear Eugenius, a right comprehension of the Courts of Law ?

EUGEN. Very far from it; it would give me pleasure to have them properly explained.

ERAST. I shall not enter into a minute detail of them; but content myself with saying only so much as will give you a general idea of the principal of them, which are four; (for there are several that will be unnecessary to burthen your memory with) we will begin with the lowest.

The first then is the court of Common Pleas, calculated to redress injuries, committed by one man upon the property of another, in any part of the kingdom.

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It was established in Westminster Hall by King John, in 1216, where it has continued ever since. The Judges of this Court are four in number; the Chief Justice of the Common Pleas, and three *puisne*, or Under Judges, who sit every day in Term time, to hear and determine all matters of law, arising in civil causes, real or personal.

EUGEN. What is meant by civil causes?

ERAST. By civil causes are meant all infringements upon property, carried on or prosecuted by the person injured, in contradistinction to criminal causes, which are considered as breaches of the peace, and though commenced by the party aggrieved, are carried on in the King's name, as the chief magistrate and enforcer of the Laws.

The Court of King's Bench is the next (so called, because the King used to sit there in person) and is the Supreme Court of Common Law, in the kingdom. It has also four Judges, a Chief Justice, and three *puisne* ones.

EUGEN. Did the King sit in that Court as a Judge?

ERAST. He sat there, as he is supposed to do now, but was not empowered to determine any cause, but by the mouth of his Judges.

EUGEN. What is the authority of that Court?

ERAST. This has the superintendence of all Civil Corporations, commands Magistrates and others to do what their duty requires, protects the liberty of the people; hears and determines both in criminal and civil causes, and is a Court to which we may appeal against all determinations of the Court of Common Pleas, and other inferior Courts.

EUGEN. You mentioned Common Law, what is understood by this?

ERAST. Common Law implies whatever has been customary throughout the kingdom; is perhaps as old as the kingdom itself, and the term is used to distinguish it from those Laws established by Act of Parliament, and which are therefore called *Statute Law*.

There is another principal Court of Law, called the Court of Exchequer, which is a Court of Equity too, and was established originally to recover debts due to the King: people may, however, apply to this Court for



for redress in such grievances, as they generally apply to the Court of Chancery for. There are four Judges also of this Court, called Barons of the Exchequer; a Lord Chief Baron, and three others.

But the fourth and last, is the high Court of Chancery, the most important of all in matters of civil property. Here the Lord Chancellor sits as Judge, and determines the matter by his own decree; whereas, in the Courts of King's Bench and Common Pleas, the matter is heard and determined by a Jury of twelve men. But if a man thinks himself aggrieved, even by a decree of the Chancellor, in the Court of Chancery, he may refer his cause to the decision of the House of Lords, where it may be re-heard.

EUGEN. What is it you mean by a Jury of twelve men?

ERAST. This is esteemed one of the greatest privileges of a British subject, that of being tried, or having his cause determined by twelve indifferent persons, chosen by him out of forty-eight respectable men, of his own county, who are summoned for that purpose; by which means the decision is not left to the determination of the Judge alone, who might possibly be thought partial.

EUGEN. I think you said the Court of King's Bench had the superintendance of all Civil Corporations; I wish to know the nature of a Corporation.

ERAST. Corporations are bodies of men united, by a Charter or Privilege from the Crown, for the purpose of protecting their own rights, or the rights of the Community to which they belong. They are empowered to make certain laws of regulation among themselves, and to enforce the execution of them, if they be not contrary to the laws of the land. Cities and all Borough towns that send members to Parliament, are towns corporate or little republics, and the Mayor and Aldermen of such corporate bodies are generally Magistrates, within the limits of the Corporation.

The Corporation of the City of London, like that of other towns, consists of three branches. The Lord Mayor, Aldermen, and Common Council; in imitation of King, Lords, and Commons. The City is divided into twelve wards, and each ward elects an Alderman  
and

and a certain number of Common Council. The Aldermen meet by themselves, and so do the Common Council, and thus between them, the business of the Corporation is adjusted.

EUGEN. Why is the Mayor of London called Lord Mayor?

ERAST. By a particular privilege, the Mayors of London, York, and Dublin, have the title of Lord for the year they seive; which the Mayors of other towns have not.

EUGEN. What are those Courts that are held in the Country, I mean the Assizes?

ERAST. They are a kind of Assistant Courts, sent by the King's Special Commission twice a year all round the King's dominions. Their business is to try by a Jury of the respective counties such causes as must otherwise be brought up to Westminster. Thus for the ease of the subject, justice is brought home to every man's door; disputed facts are tried, if required, in the country, by neighbours; and criminals are prosecuted, where the witnesses are near at hand to attend.

EUGEN. Are there no other Courts of consequence?

ERAST. Yes. The Court of Admiralty is one, at which the Lord High Admiral or his Deputy presides. This Court is held three or four times a year at the Old Bailey, in London, and one of the Judges generally acts as the Lord Admiral's deputy. It tries all offences committed on the seas, or in parts out of the reach of the Common Law Courts.

There are Courts also for trying Ecclesiastical causes, and there is the Prerogative Court for the trial of wills; the Judge of which is appointed by the Archbishop of Canterbury.

EUGEN. Now you mention wills; shall I trouble you to tell me the office of an Executor.

ERAST. The Executor is generally some friend of the deceased, appointed by him, in his will, to execute what is there directed; to dispose of the effects, and distribute the property, according to the will of the testator.

EUGEN. Suppose he does not chuse to undertake it; what is then done?

ERAST.

ERAST. The next of kin, in such case, will administer, that is, apply to the Bishop's Court, and take out what is called *Letters of Administration*, which are granted by the Bishop for that purpose, and who will then take care that the tenor of the Will is properly complied with. But to go on. Besides the Courts I have mentioned, there are little Courts in almost every county town throughout England, called *Courts of Conscience*, for the recovery of debts under forty shillings.

EUGEN. Who are the principal people employed in these Courts?

ERAST. The three chief parties on a trial are the Plaintiff, that is, the complainant; the Defendant, or the party complained against, and the Judge; but in the principal Courts, there are Attornies and Counsel, as Assistants.

EUGEN. What is the office of an Attorney?

ERAST. An Attorney at Law, in civil Courts, is as the Proctor in the Ecclesiastical Courts, a person whom the Plaintiff or Defendant appoints to appear for him, and manage and conduct his cause. These Attorneys are now formed into a regular body, and when admitted to the execution of their office by the Courts of Westminster Hall, are officers of those Courts who admit them, and can practise in no other.

Of Counsel there are two degrees, Barristers and Serjeants. Barristers, after they have been admitted five years, in any of the Inns of Court, such as the Temple, Lincoln's Inn, &c. that is, after five years standing, are called to the bar: and after sixteen years standing, they may be called to the degree of Serjeants. The Judges are always admitted Serjeants, before they are made Judges. Out of these Barristers or Serjeants, the King's Counsel are usually selected, the two principal of whom are called his Attorney and Solicitor-General, who are always Members of Parliament.

EUGEN. Have the King's Counsel any particular privilege?

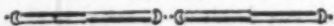
ERAST. They are employed always in Crown causes, but can be employed in no cause against the Crown, without special Licence. They are heard always before other Counsel, and even before Serjeants.

EUGEN. Is merit in this profession ever the means of promotion?

ERAST. It seldom is in the church, and seldom in the army, but almost always here; they must have able men and good speakers for Judges, and for the Attorney and Solicitor-General; but of two able men, he who has most interest, is commonly preferred. From common Barristers, they are promoted to be King's Counsel, and from King's Counsel, generally to be Masters in Chancery and Judges. Such of the Counsel, as are appointed to be Solicitor and Attorney-General to the King, generally come to be Chief Justices or Lord Chancellor. The Solicitor-General is commonly promoted to the office of Attorney-General, and thence to be either Chief Justice or Lord Chancellor, which seldom fails to procure him a peerage. For the Lord Chancellor does not usually continue long in office.

EUGEN. Was I to chuse my profession then, it should be that of a Barrister.

ERAST. You must be first a man of abilities, and a good Orator: for without these a Counsel makes but a poor figure and he may be never heard of as long as he lives; but if he is a sensible man, a good Lawyer, and a good Orator, from being at the Bar, he may get into Parliament; and there, by his eloquence, may carry every thing before him, and arrive at the highest honours.



## DISCOURSE X.

### ON SUNDRY USEFUL SUBJECTS.

EUGEN. **B**Y the benefit, Sir, of your instruction, I think, I am pretty well master of almost every thing necessary to be learned by a young man coming into the world: but there are two or three subjects which I am still ignorant of, and of which I am very desirous of some little account; and that I may not forget them, I have minuted them down on a slip of paper. Will you give me leave to mention them?

ERAST.

ERAST. There is one principal part of instruction, as necessary to youth, as any I have mentioned; which, in our late Discourses I have not yet touched upon. That is the art of politeness, and of rendering ourselves agreeable to the world, and the art of knowing and living in that world: but as I have put together every requisite instruction upon that head, and published them under the title of *PRINCIPLES OF POLITENESS AND THE ART OF KNOWING THE WORLD*; I will refer you to that book. At present let me hear the subjects you wish to have explained.

EUGEN. They are as follow. The Trojan war. The nature of Magna Charta, the Habeas Corpus Bill, the Navigation Act, Naturalization, Morgages, Patents, and Passports.

ERAST. It is very proper you should understand them all, and I will explain them to you one after the other. The first, I think, is the Trojan war?

EUGEN. If you please?

ERAST. The siege of Troy, though founded on fact, is so enveloped in fable, that the whole has, by some, been considered as fabulous. It is made the subject of an Heroic Poem, written in Greek, by Homer, the first of Poets, who lived nine hundred years before the birth of Christ. To give you a complete account of it, you should first be acquainted with the Heathen Mythology, or the fabulous Deities of Antiquity. However, I will give you the best notion of it I can.

The City of Troy was situated in that part of Phrygia, adjoining the Bosphorus of Thrace, which is now called the Straits of Constantinople, and flourished about one thousand two hundred years before Christ. We are told that Hecuba, the wife of Priam, King of Troy, when with child of Paris, dreamed that she was brought to bed of a flaming torch, which, being construed by an Oracle, who was supposed to have the gift of prophecy, to imply that the child of which she was big, would, one day, be the ruin of his country and his family; her husband Priam, ordered him, when born, to be put to death; but Hecuba secreted him, and had him brought up by a shepherd. Many years afterwards, Paris who

was unacquainted with his birth, came to Troy, to contend for a prize, which the king proposed to give among his young nobility, and won it. Hector, the eldest son of Priam, enquiring about this young man, soon found him to be his brother. King Priam received him, acknowledged him, and gave him that rank that was his due. Some time after, Paris having been at Sparta to recover his aunt Hefione whom Hercules had run away with, took away by force Helena the wife of Menelaus, king of that city, and swore he would never return her till his aunt Hefione was returned. The Grecian princes round about, took part with Menelaus, and engaged themselves by oath never to lay down their arms, till they had overthrown the city of Troy.

The Grecian army was conducted by 95 leaders, kings, princes, or heroes much celebrated at that time for singular achievements. And Agamemnon, king of Argos and Mycene, was declared commander in chief. Among the Grecian leaders were Nestor, Achilles, and Patroclus his friend, Ajax, son of Telamon, the other Ajax, Idomeneus, Diomedes, Ulysses and Palimedes. Their fleet was composed of 2190 vessels.

The superb city of Troy was defended by all the princes of Asia, and who to equal the forces of Greece, assembled a very powerful army. They were commanded also by very valiant princes, and by all the sons of Priam (which were 50 in number) the eldest of which was Hector, who alone could have sustained and repulsed all the efforts of the enemy, had fate not destined it to the contrary. The Trojans were every where conquerors under this hero; they drove the Greeks from every part, and burnt their fleet, so that they repented of their expedition; for Achilles was offended with Agamemnon, and had with-drawn himself, which changed the face of things. In this general discomfiture, Patroclus the friend of Achilles, anxious to recal their good fortune, took the arms of Achilles, and put himself at the head of the Grecian army, repulsed the Trojans and challenged Hector to single combat. Hector advanced, and Patroclus fell a sacrifice to his sword. Achilles then, exasperated



asperated at the death of his friend, forgot the offence of Agamemnon, attacked the Trojan hero, killed him, tied him to his chariot wheels, and dragged him round the walls of Troy and the grave of his friend Patroclus.

The death of Hector was as great a loss to the Trojans, as the retreat of Achilles had been to the Greeks. Priam demanded a truce or cessation of arms for some days, during which time he went with part of his family and some rich presents, to request of Achilles the dead body of his son, that he might bestow upon him the last honours. Achilles, moved with the tears of Polyxena, Hector's sister, whose beauty had smitten him, yielded to Priam's request. Paris, profited by this circumstance, and revenged his brother's death; he promised Achilles to give him his sister in marriage, and kept his word, and they were scarce assembled in the temple to solemnize the marriage, than Paris took an opportunity to murder Achilles.

Enraged at this, Pyrrhus, the son of Achilles, came with a considerable re-enforcement, and joined the Greeks to revenge the death of his father. But the oracle having declared, that Troy never would be taken whilst it possessed the *Palladium*, (which was a statue of Pallas the goddess of war, superstitiously supposed to have descended from heaven and to have placed herself upon the altar) Diomedes and Ulysses took upon them to take it away, which they did with great cleverness.

The Greeks however not being able to make themselves masters of the city by force, undertook to surprise it. They pretended that Minerva had punished them for taking her from the Palladium, and after ten years siege, in which it had cost them the lives of so many great and illustrious men, they had recourse to this stratagem. They constructed a wooden horse, in the belly of which they shut up a great number of armed soldiers, and concealed it in the island of Tenedos: they gave out that they built this horse as an atonement for the injury they had done Minerva. The Trojans, on the Greeks leaving it, crowded round the figure, and secured

duced by a vain hope, which was heightened by one Sinon, whom the Greeks instructed to say, that if that horse was conveyed within the walls of Troy, it would thenceforth be impregnable; seduced, I say, by this story, they instantly proceeded to make a breach in the walls, and introduced this fatal machine. This day, which was the last of Troy, became a day of merriment, in which each man gave way to the blind transports of folly. Night came on, and when the whole city was at rest, wrapt up in fatal security, the Grecian soldiers opened the sides of the horse, and under cover of the night, spread themselves in all quarters of the city, to which they set fire, and the flames was a signal to the enemy, who entered by the breach, and put all to the sword. The Trojans made a desperate defence, and did not yield till they were overpowered by numbers. Pyrrhus in particular committed unheard-of cruelties. He broke into Priam's palace and slew the prince and all his family at the foot of the altar where they had fled for refuge. Polixenes was considered as the cause of Achilles's death: her, Pyrrhus sacrificed upon the *tumulus* or tomb which the Greeks had raised to his memory; Andromache, Hector's wife, had concealed her son Astyanax in the tomb of that hero; Ulysses found him out, and threw him down from the top of a high tower; Pyrrhus took Andromache to Epirus afterwards and married her.

Such was the sad fate of the proud city of Troy, which took place in the year 1180 before Christ. She saw perish before her walls 886,000 Greeks, and within her bosom 670,000 of her own citizens.

EUGEN. Was there not a Trojan prince that escaped from Troy, and carried his father upon his shoulders?

ERAST. It was Eneas; he was of the blood royal, and fled from the ruins of his country with his father Anchises on his back, and his son Iulus in his hand. History tells us that he afterwards settled in Italy, and that one of his descendants founded the empire of Rome, of which I have given you some little account. What was the next thing you wished to know?

EUGEN. The nature of Magna Charta.

ERAST

## ON SUNDRY SUBJECTS. 139

ERAST. Magna Charta is the great charter of liberty which the barons, that is, the nobility of this country, being at war with King John, compelled him to sign, in the year 1215. Under all despotic governments, the king not only makes free with the purses of his subjects, but also with their persons; that is, will not only take away their property when he has occasion for it, but will imprison them at his pleasure. By signing this charter, king John renounced for ever, in the name of the kings of this country, all such arbitrary measures, and acquiesced to such terms as to this day have secured the liberties of the subject. The Habeas Corpus bill, an act passed in the reign of king Charles II. is one of the glorious consequences of this great charter.

EUGEN. I wish you would explain it.

ERAST. By virtue of this act of parliament, no man can be imprisoned without knowing the cause of such imprisonment, and having his case fairly argued in a court of justice. In all illegal confinements the prisoner may have a writ of Habeas Corpus, directed to the person detaining him, and requiring him to take him before a court or before a judge, within 20 days of the writ being delivered: if a judge refuses to grant such a writ, he forfeits 500*l.* to the prisoner: if the keeper of a prison refuses to obey, he forfeits 100*l.* for the first offence, and 200*l.* for the second. If when his case is argued, he be acquitted, he cannot be imprisoned again for the same offence.

EUGEN. This certainly is but just.

ERAST. It is however what no country but this can boast of. What is your next question?

EUGEN. The Navigation Act.

ERAST. Great Britain being an island, its whole warlike strength depends upon its marine, or its power by sea. As a nursery for seamen, therefore, the fisheries were established, and every encouragement is given to foreign commerce, and with the same view the navigation act was passed, during the republican government of this kingdom, when the parliament had put king Charles to death. By this act, no merchandize can be imported into England, but in English ships of which

the

ERAST

the master and three-fourths of the crew must be English subjects ; except it be in the ships of that European country, of which the merchandize is the growth or manufacture.

EUGEN. Why was this exception made ?

ERAST. To encourage foreigners to trade with us, for it would have been hard to have obliged them to hire English vessels to bring here the goods of their own country. All we wished to prevent was, that no other nation should be the carriers of our merchandize : it was America chiefly we had an eye to, and the people there, before their independence, could send nothing here but in English vessels.—What is your next question ?

EUGEN. The nature of Naturalization.

ERAST. To naturalize a man is to give him the privilege of a subject born in this kingdom. Neither a Jew nor a foreigner can purchase an estate in this country, nor inherit one from his ancestors ; but when he is naturalized he can, and foreigners pay more duties on imports and exports than natural born subjects,

EUGEN. Can all be naturalized that please ?

ERAST. Yes. If they chuse to be at the expence of an act of parliament, which they cannot be without receiving the sacrament according to the Church of England, and taking the oaths of supremacy and allegiance.

EUGEN. What are these oaths ?

ERAST. By the oath of allegiance, the man swears loyalty and fidelity to his King ; and by the oath of supremacy, he abjures the Pope, and acknowledges the King to be the head of the Church.

EUGEN. What is the expence of an act of parliament ?

ERAST. About 300*l*. To encourage the Jews, who are a very trading people, to settle with us in preference to other countries, some years ago a general naturalization bill was passed to reach to all under certain restrictions ; but the people of England were so averse to it, that had not the parliament immediately repealed it, they would have knocked the Jews on the head.

head. They went so far as to kill one or two at Northampton.

EUGEN. The other things I wish to know are Mortgages, Patents, and Passports.

ERAST. Passports are letters of safe conduct, granted under the King's seal to subjects of a foreign power, with whom we are at war; for without such a passport, they cannot pass safely in this country from place to place, nor can they convey their merchandize at sea, from port to port, without its being liable to be seized.

Patents are exclusive privileges granted by the King to the author of any new invention, to have the sole manufacturing and vending of the said invention for fourteen years.

EUGEN. Can any one obtain a Patent?

ERAST. Any one that applies for it, on his swearing that he is the original inventor. But it is in the breast of the King to refuse it, if he thinks proper.

EUGEN. What is the expence of obtaining one?

ERAST. About fourscore pounds.

EUGEN. Now, Sir, for Mortgages, and I will make my bow.

ERAST. A Mortgage is, when a man borrows of another a certain sum of money, and grants him an estate, on condition that if he repays the money on a certain fixed day, the person holding the estate shall return it to its former owner. The person borrowing the money is called the *Mortgagor*, and the person lending it the *Mortgagee*. There is another article which you have not enquired about, but which is equally necessary for you to know.

EUGEN. What is that, Sir?

ERAST. The nature of the Mortmain Act. When Popery was the established religion of this country, it was customary for the Monks to persuade persons on their death beds, by alarming arguments, to leave part, if not the whole, of their property, to the convent to which they belonged; and they so often succeeded, as to become proprietors of very considerable estates, which were thus perpetually inherent in one *dead hand*. To prevent this, many laws from time to time have been made; and no person now can leave, by will, any sum

of money to a charitable use, unless it be bequeathed and enrolled in Chancery twelve months before the death of the testator.

EUGEN. Accept my best thanks for the information you have given me, and you shall see that I will profit by it.

EUGEN. Do this, my dear Eugenius, and I am  
amplly gratified.





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